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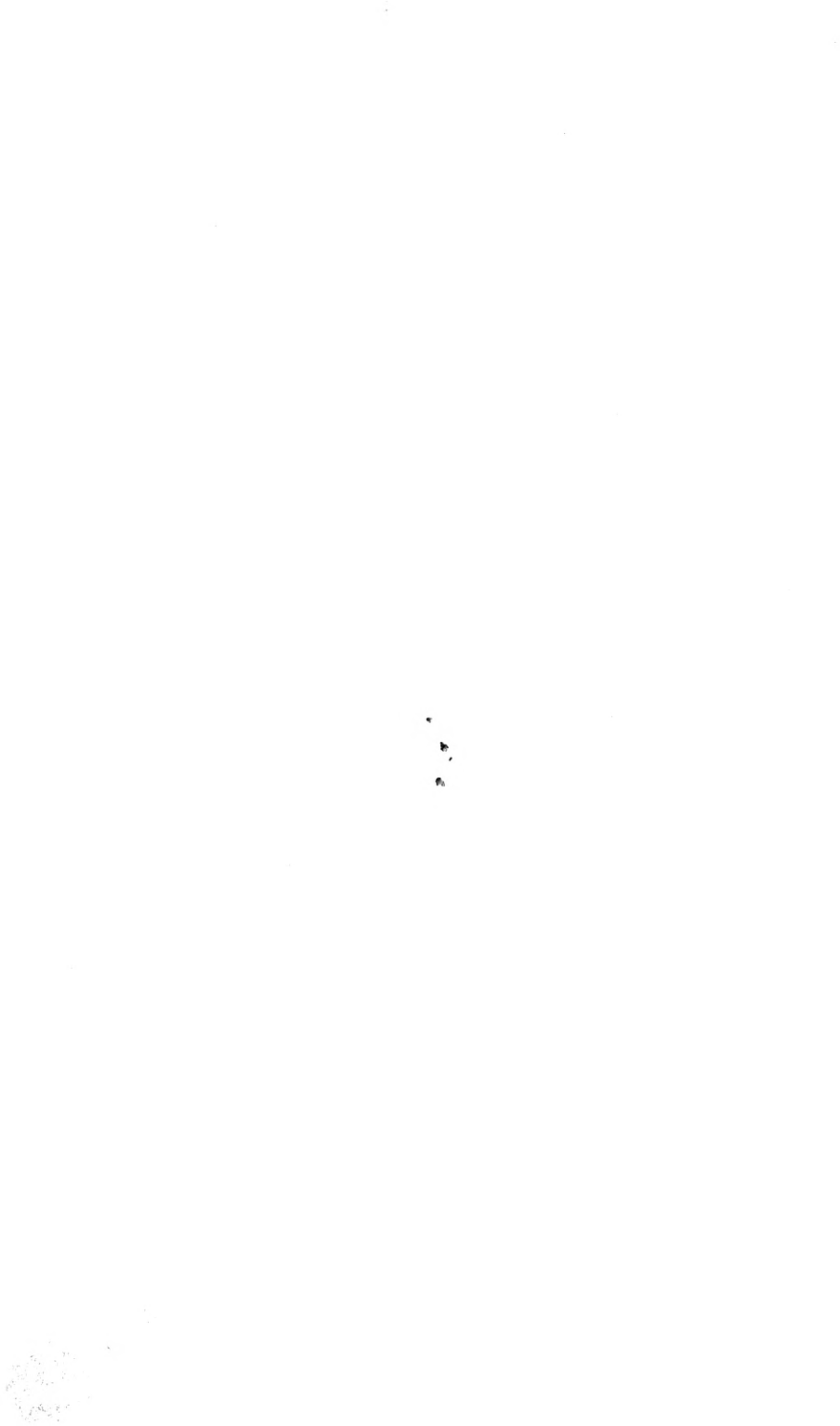
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ספר תהלים

Joseph Wolff THE *Lohman*

BOOK OF PSALMS,

from WITHOUT POINTS; *Posen*

CORRECTED FROM THE EDITION OF

VANDER HOOGHT,

WITH

A KEY, GRAMMAR, LITERAL ENGLISH VERSION,

AND

LEXICON,

UPON AN IMPROVED PLAN,

BY

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Eruditi possunt judicare, rudes discere, sciolī neutrum.

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PREFACE,

OR

EXPLANATORY KEY.

THIS work, it is hoped, will be found sufficient to enable the diligent student to read, understand, and analyze every word, in this part of the Sacred Volume, and thus prepare the way for the attainment of Oriental Literature. The best instructions that can be afforded, will, it must be confessed, be unsuccessful, if steadiness and activity be deficient. What are all the precepts that can be delivered to the pupil even during the course of an university education, they are nothing more, if we may be allowed the comparison, than the sign-board upon the highway which informs the traveller concerning the distance he has still to walk, and points out to him the direction of the right path, but this is all; should the wayfaring man then stop he would never reach the proper end of his journey. It is the same with the scholar, if inattentive; the best instructions, in whatever way they may be communicated, are of no avail. To be well acquainted with the Lexicon is of great importance; this is the key that opens the whole treasures of Philology. When a difficulty arises in translating any passage, it will be found that the deficiency springs from not fully investigating

the words in the Dictionary, this being done the obstacle will in general be removed: “*hic labor, hoc opus est.*” The Grammar and Translation will lend their aid, corroborating each other’s testimony, and a threefold cord is not easily broken. It is taken for granted that he who expects to profit by this Volume, is well acquainted with the principles of English Grammar, accordingly the Translation will be to him almost a perpetual key. The Version will point out the parts of speech, and assist in discovering many of the more difficult roots; if a noun, it will mark the case, gender, and number, in general; if a verb, the conjugation, the voice, the mood, the tense, the number, the gender, and the person; in a word, if not contraindicated by the small explanatory dash – whatever the parts of speech are in the Translation, the Hebrew upon investigation will be found almost always the same. The Lexicon is not confined to the Psalms, but is extended for the whole Bible, whether Hebrew or Chaldaic; it gives information concerning the servile letters, and the changes they undergo, whether as prefixes inserted,* affixed, or postfixed; the connection between the primary and secondary

* Avenarius, in his fifth rule for finding the roots, accounts for the inserted letters ׀ and ׀. The rule is nearly as follows, “the nature of the serviles, the placing, the punctuation,” alluding to the Masoretic pointing, “and the signification before all things ought to be exactly known. For either the serviles are added to the beginning of the root, or affixed, never in the middle. For with regard to the insertion of ׀ and ׀, this arises from the form and reason of the accompanying points, which cannot be placed under the letters as is the case with the other points.”

meaning of the words is frequently given, also the gender of the nouns. Perhaps the small modern Lexicons are deficient in this particular, as the form of the verb is often dependent on the gender of the nominative; in order that the transition to the older, and more extended Lexicons, may be easy, the Latin translation is for the most part given. As an improvement of the plan, favourable for the student, in a summary way, referring to the proper place for a more extended explication; the Lexicon will likewise in many instances direct to the root when any of the radicals is omitted; thus **לָךְ** To go, is marked R. **לָךְ** also not a few of the derivatives will be found in the order of the alphabet, as **לָךְ** m. A song, R. **לָךְ** The Grammar in its explications will either coincide with the Version and Dictionary, or explain such peculiarities as could not with propriety be considered elsewhere; should any error through inadvertency creep into the Version, or Lexicon, the Grammar will assist in rectifying it. The Translation we know is not elegant, but we hope that those for whom it has been prepared, will find it literal and just, so that with regard to it we may remark, “*Ornari res ipsa negat, contenta doceri.*” With respect to the punctuation, we only use the comma and the period, so that when the semicolon and colon present themselves, the Version ought to be read as if they were not in the text. In forming the Translation it was soon found that in several particulars the idiom of the two languages was different, when this occurs a small dash – is employed, to which it will be proper

to pay attention. 1st. When the dash – comes before a noun, or an adjective taken for a noun, the Hebrew is in the plural. **אשרי** āshērī, and **רשעים** rēshōīm, Psalm first, verse first, or contracted, Psalm i. 1. are examples. 2d. When before the relative, the original is a participle, **חוס** hūsī, Psalm ii. 12. 3d. When before a nominative preceded by the adverb, *when*, the Hebrew is the infinitive mood used as a substantive noun, Grammar, page 29. or contracted, G. p. 29. **בברחו** běbērēhū, Psalm iii. 1. 4th. When before the auxiliary verb, the imperative, the participle, or the infinitive, after the preposition, *to*, the verb is in the Hiphil form. **יצליח** izēlīh, Psalm i. 3. **השכילו** ēshēcilū, Psalm ii. 10. **מושיע** mūshīō, Psalm vii. 11. **להשביר** lēshēbīth, Psalm viii. 3. 5th. When employed between the auxiliary and the participle, or an adjective, the Hebrew is the active voice, **השכילו** ēshēcilū, Psalm ii. 10. **יאנק** iānēp, Psalm ii. 12. 6th. When used before a preposition preceded by a noun or participle, the original is expressed by a single letter, **בכל** bēcēl, Psalm vi. 8. **כצדקי** cēzēdēkī, Psalm vii. 9. 7th. When before, *to*, of the infinitive, the original has a ל prefixed, **להשביר** lēshēbīth, Psalm viii. 3. 8th. When the preposition, *of*, not affected by the dash –, comes between two nouns, these nouns in the Hebrew are in government, or regimen. G. p. 4. if the first of these nouns end in ה feminine, it is changed into ת, also if the first be in the plural ending in ים im, the מ is omitted, **בעצת** bōzēth, **אשרי** āshērī, Psalm i. 1. One of the greatest difficulties in acquiring any of the Eastern Languages, particularly the Hebrew, Chaldaic,

Arabic, and Persian, is, that the words cannot be found in the Lexicon as they occur in the text. This difficulty is further increased, as frequently one and sometimes two of the three radicals are omitted, thus נתן *něthën*, *To give*, sometimes occurs, the first and last radicals being left out. The root לקח *lěkěh*, *To take*, omits at times the ל. שנה *hěnět*, *To bring forth*, also שנה *shěně*, *Two*; אנה *ăněp*, *To be angry*, the medial א. אמן *āměñ*, *True*, or *Faithful*, the final מ. אחר *āhěd*, *Once*, the final ר; but as the Lexicon attends to these peculiarities, they will give the student little embarrassment. Besides these examples there are eight possible varieties of a two lettered root, בעצר *bōzěth*, Psalm i. 1. may serve for a model. ב is the preposition, *in*, G. p. 21. Lexicon, page 16. or contracted, L. p. 16. ת is in regimen for feminine, G. p. 5. L. p. 148. עץ is a two lettered root, therefore deficient one radical: this root in its different possible forms may stand as a paradigma, thus, 1st, אעץ. 2d, יעץ. 3d, נעץ. 4th, ערץ. 5th, עיץ. 6th, עצץ. 7th, עצה. 8th, עציץ. The first, the fifth, and the sixth forms, occur so seldom, that we have appropriated no specific mark for them; but in the Lexicon the greatest care has been taken to explain them fully. When the second form occurs, we employ in the Version the acute accent, thus the very word we have selected as a general model has over its translation, *cóunsel*; this accent, which shows that the true root of עץ is יעץ. For the third form, the grave accent is employed, thus, *gěve*, in the third verse has this accent, informing the student that תן has for its root נתן. For the fourth

form the circumflex is used, thus, *scôrners*, in the first verse indicates that of לִין, לִין is the root. For the seventh form the mark of a short vowel is employed, thus in the third verse, *früit*, is thus marked, intimating that of פרי, פרה is the root. For the eighth form we use the mark of a long vowel, thus in the seventh verse of the second Psalm, *dēcree*, is thus marked, intimating that of חק, חקק is the root. With regard to those roots which leave out two of the three radicals, the preceding observations will supply the first, and if נתן *To give*, and נוא *To break*, be excepted, the last radical is almost always ה; so that this class of deficient roots is thus rendered as easy as the preceding. Concerning the gender of nouns, in which the verb is included, having always respect to the gender of the nominative as regulating the verb, when a noun is masculine, the comma, the period, or the absence of any point is employed, thus, *blessedness* in the first verse has no point after it, *ungodly*, has the comma, and, *night*. the last word of the second verse, the period, they are therefore to be reckoned masculine. When the noun is feminine the semicolon is used, thus, *cóunsel*; in the first verse, is thus pointed, intimating that its corresponding word in the Hebrew text is feminine. When the noun is common gender, the colon is used, thus, *way*: in the first verse, is thus pointed, informing the student that דרך is common gender, or used indiscriminately for the masculine or the feminine; the Lexicon will give information in which of those genders they are most frequently employed. As a further illustration of these

observations, we shall analyze the first Psalm in a manner independent of the Translation ; then with the first verse as an evidence, see how far by the Version, in connection with the Grammar, the same results can be obtained. אֲשֶׁר *āshēri*, O the-blessedness, G. p. 4. L. p. 15. The radical, primary, or ideal meaning, to go forward, common gender, or contracted, c. it denotes the relative pronoun, or something concerning the antecedent still going forward ; noun masculine, or contracted, m. blessedness, or the happy consequence of going forward in the path of duty ; the last letter is now to be considered, G. p. 5. L. p. 55. where we are informed that it is a contraction of the masculine plural in regimen ; concerning the case of this noun the Jewish Rabbies are not determinate, they are often in doubt, for they are not well skilled in Philology, it is evidently the vocative plural masculine in regimen of a substantive noun. (See Simon's Lexicon.) עַל־אִישׁ *ēālīsh*, Of the man, this word cannot be found so easily as the preceding, G. p. 3. L. p. 33. inform us that ה is a prefix, denoting, *that*, or *the*, emphatic, אִישׁ *āīsh*, L. p. 8. a noun, m. radix or root, or abbreviated, R. יֵשֶׁה *īshē*, Existence, man, or the object or person existing, it is therefore the genitive singular masculine of a substantive noun. For the next word see the first of the verse. לֹא *lā* an adverb, *not*, L. p. 69. הֵלֵךְ *ēlēc*, L. p. 35. To walk, considered in connection with G. p. 7. it is the third person singular masculine preter of a verb in Kal. בְּעֵצָה *bōzēth*, In the cōounsel ; ב a preposition, *in*, G. p. 21. L. p. 16. the root cannot be found under the three

remaining letters, G. p. 2. informs us of the radical and servile letters; when we find that ת may be servile, we are then sure that when the root is found, the two radical letters עץ must form a part of it, for no radical letter except ט, G. p. 2. can be servile: we also know from G. p. 5. L. p. 148. that ת may be in regimen for ה feminine, this is then a root defective of one radical, and it has been already observed, that of this class there are eight possible varieties; it will be found under the second form, יעץ Counsel, m. but we know, G. p. 3. that a masculine noun becomes feminine if ה be affixed, and being in regimen the ה is changed into ת. This noun therefore is the ablative singular feminine, or contracted, f. in regimen of a substantive noun. רשעים rēshōīm, Of the-ungodly, is the genitive plural masculine of a substantive noun, רשע rēshō, the root easily found, L. p. 133. ים īm, the plural masculine termination. G. p. 4. וּבְדֶרֶךְ ūbēdēřēc, And in the way: ו the conjunction *and*, L. p. 37. ב the preposition *in*, already considered. דֶּרֶךְ dēřēc, the root, L. p. 33. To tread, to trample upon; c. a way: or that upon which we tread or trample; it is then the ablative singular common gender in regimen of a substantive noun. חטאים hētāīm, Of sinners, is the genitive plural masculine of a substantive noun, the root חטא hētā, L. p. 43. To miss the mark, or deviate from the line or path of duty; m. a sinner, or one who deviates from the prescribed path appointed by God. ים īm, has been already considered, the next word has also been considered. עֹמֵד ōmēd, is the third person singular preter

masculine of a verb in Kal, G. p. 7. To stand. L. p. 102. **וּבְמִשֵּׁב** ūbēmēshēb, And in the seat. **ו**, and ; **ב**, in, have been already considered. **מ** is one of the Eamentic letters, employed in forming nouns. G. p. 22. L. p. 72. **שֵׁב** shēb, falls under the second form of the two lettered roots, **יִשֵּׁב** īshēb, is the root, To sit ; m. a seat, it is therefore the ablative singular masculine in regimen of a substantive noun. **לְצִיִּים** lēzīm, Of scorners, is the genitive plural masculine of a substantive noun. This is the fourth form of the two lettered root, L. p. 70. To scorn, **יִם** īm, the plural masculine termination has been already considered. **יִשֵּׁב** īshēb, is the third person singular, masculine preter of a verb in Kal, already considered. Verse 2d, **כִּי** cī, L. p. 63. a conjunction, *for*. **אִם** ām, L. p. 10 *Since*, an adverb, or conjunction. **בְּתוֹרַת** bēthūrēth, In the law, is the ablative singular feminine in regimen of a substantive noun. **ב** a preposition, *in*, already considered. **ת**, one of the Eamentic letters, G. p. 22. L. p. 148. **ו**, (see Preface foot note.) **ת** in regimen for **ה** feminine, already explained, it is therefore a root where one radical is deficient ; it falls under the second form. L. p. 60. **יִרֶה** īrē, To regulate ; **יְהוֹה** iēūē, Jehovah, is the genitive singular masculine of a substantive noun. **י**, is one of the Eamentic letters already considered, L. p. 55. G. p. 23. root **הוּה** ēūē, To be, or exist. L. p. 35. **הַפְּעֻזּוֹ** hēpēzū, His delight, is the nominative singular masculine of a substantive noun, L. p. 48. **ו**, His, in regimen. G. p. 7. L. p. 37. **וּבְתוֹרַתוֹ** ūbēthūrēthū, And in his law ; **ו**, and ; **ב**, in, &c. already considered. **יִהְיֶה** iēgē, He will meditate, the

third person singular masculine future of a verb in Kal, G. p. 9. י ī, the sign of the future, G. p. 21. L. p. 54. **הגה** ēgē, To meditate, L. p. 34. **יום** iūmēm, is an adverb, *Daily*, R. **יום** īm, A day; L. p. 57. for final **ם**. L. p. 73. **ולילה** ūlīlē, And night, is the nominative singular masculine of a substantive noun, R. **לילה** līl, Night, L. p. 71. Verse 3d, **והיה** ūēīē, And he has been; ו, and, already considered. **היה** ēīē, is the third person singular masculine preter of a verb in Kal, To be, or exist, L. p. 35. **כעץ** cōz, As a tree; **כ**, *As*, a conjunction, or comparative adverb, L. p. 61. **עץ** ōz, L. p. 104. To fasten, is the nominative singular masculine of a substantive noun; a tree, from its roots taking firm hold of the ground. **שתול** shēthūl, Planted, L. p. 147. is the participle in Poul, G. p. 11. **על** ōl, *Upon*, a preposition, L. p. 101. **פלגי** pēlēgī, The divisions, is the accusative plural masculine in regimen of a substantive noun, L. p. 110. י ī, final, has been already considered. **מים** mīm, Of waters, is the genitive plural masculine of a substantive noun, L. p. 77. The next word has been already considered. **פריו** pērīū, His fruit, is the accusative singular masculine of a substantive noun. ו ū, His, already considered. This root falls under the seventh form, the root **פרה** pērē, L. p. 113. **יתן** īthēn, Shall give, is the third person singular masculine future of a verb in Kal. י ī, initial, is the sign of the future, G. p. 21. L. p. 54. This root falls under the third form, **נתן** nēthēn, To give, L. p. 92. **בעתו** bōthū, In his time, is the ablative singular common gender of a substantive noun. **ב**, *in*; ו, his, have been already considered. **עת** ōth, Time, c. L. p. 107. **ועלהו** ūōlēū, And

his leaf, is the nominative singular masculine of a substantive noun, R. **עלה** *ōlē*, To ascend, L. p. 102. a leaf, from its ascending in growing; the other parts of the word have been considered. The next word already explained. **יבול** *ibūl*, Shall wither, is the third person singular masculine future of a verb in Kal. **י** *ī*, initial, as the sign of the future, G. p. 21. L. p. 54. (for the inserted **ו**, see Preface foot note;) this root falls under the seventh form. **בלה** *bělē*, To grow old, L. p. 20. **וכל** *ūcəl*, And all, is the nominative singular masculine of an adjective standing for a noun; **ו** *ū*, And, already considered; **כל** *cəl*, falls under the seventh form, L. p. 64. To finish. The next word already explained. **יעשה** *iōshē*, He shall do, is the third person singular masculine future of a verb in Kal; **י** *ī*, is the sign of the future, G. p. 21. L. p. 54. root **עשה** *ōshē*, To perform any action, L. p. 107. **יצליח** *izēlih*, He shall cause to prosper, is the third person singular masculine future of a verb in Hiphil; **י** *ī*, as the sign of the future, G. p. 21. L. p. 54. **י** *ī*, inserted before the last radical, one of the signs of the Hiphil form of the verb, G. p. 21. L. p. 55. **צלה** *zēlēh*, To prosper, the root, L. p. 117. Verse 4th, The first word already explained. **כן** *cən*, So, an adverb, or conjunction, L. p. 63. For initial **ה** of the next word, see the second of the first verse, also the seventh of the same. The two following words have been explained. **כמץ** *cēmēz*, As chaff; **כ** *As*, L. p. 61. **מץ** *mēz*, is the nominative singular masculine of a substantive noun, L. p. 77. The next word has been explained. **תדפנו** *thēdēpēnū*, Shall drive it away, is the third person singular feminine future of a verb in Kal; **נו** *nū*, final, it, or him, G. p. 7. L. p. 83. **ת** *th*, is the sign of the fe-

minine future, G. p. 22. L. p. 148. דפ dēp, falls under the third form of the two-lettered roots. נדפ nēdēp, To drive away, L. p. 85. Both נו nū, and אשר āshēr, are by pleonasm governed by the verb; this figure often occurs in the Sacred Writings; nay, our Translation sometimes literally renders the original, Psalm xxiii. 4. Thy rod and thy staff they comfort me. רוח rūh, is the nominative singular common gender of a substantive noun, L. p. 128. breath, air, wind, spirit. This noun being common gender allows the verb to take the feminine form. Verse 5th, The first three words already explained. יקמו īkēmū, 'They shall stand, is the third person plural masculine future of a verb in Kal; י ī, initial, G. p. 21. L. p. 54. ו ū final, paragogic, G. p. 23. L. p. 37. this root falls under the fourth form. קום kūm, 'To stand, L. p. 121. The next word has been considered. במשפט bēmēshēpēt, In the judgment; ב, *In*, already explained; מ, Eamentic, G. p. 22. L. p. 72. the root שפט shēpēt, L. p. 145. It is therefore the ablative singular masculine of a substantive noun: to the next word we have already paid attention. בעדה bōdēth, In the assembly or testimony, is the ablative singular feminine in regimen of a substantive noun: ב, *In*, and ת for ה feminine in government have been considered already, the root falls under the seventh form עדה ōdē, L. p. 98. An assembly. צדיקים zēdīkīm, Of the righteous, is the genitive plural masculine of a substantive noun; ים īm, the plural termination, G. p. 4. י ī, inserted, (see Preface foot note.) root צדק zēdēk, L. p. 115. Verse 6th, First word already considered. יודע īūdō, Has known, is the third person singular masculine preter of a verb in Kal; we are not ignorant that by some it is reckoned the

participle Benoni in Kal; וּ inserted, (see Preface foot note.) the root ידע idō, To know, L. p. 56. תאבד thābēd, Shall perish, is the third person singular future feminine of a verb in Kal; ת the sign of the future, G. p. 22. L. p. 148. root אבד ābēd, To perish, L. p. 2. The other words of the verse have been already considered. In this Psalm there have occurred two instances of the feminine form of the verb dependent upon the gender of the nominative; this shows the propriety of the Lexicon giving the gender of the nouns, &c. To any Student well acquainted with his native language, the Translation is so constructed that it may be to him as an artificial memory; as an evidence of it, we shall consider for a few examples, how far the Translation with the Grammar will assist in obtaining the same results. We have said that אשרי āshērī, is the vocative plural masculine in regimen of a substantive noun; that it is the vocative of a substantive noun is evident from the Translation; that it is plural is evident from the dash, as explained in the Key; that it is masculine, is evident from the Key, for it has neither the semicolon nor the colon after it; that it is in regimen, is manifest from the Key, for it has in the Version the preposition *of*, after it not affected with the dash. עֲאִישׁ ēāish, is the genitive singular masculine of a substantive noun; that it is the genitive singular, is evident from its connection with the preposition, *of*; that it is masculine, is evident from its not having the semicolon, nor the colon after it. אִשְׁרִי āshēr, is the nominative singular common gender of the relative pronoun; that it is the nominative singular, is evident both from the verb to which it is the nominative and the antecedent to which it is the relative; that

it is common gender, is evident from the colon after it. לֹא *lā*, is an adverb, *not*, in the Translation it is the same. הָלַךְ *ēlēc*, is the third person singular masculine preter of a verb in Kal; the Translation compared with G. p. 7. declares the same. בְּעֶצֶר *bōzēth*, is the ablative singular feminine in regimen of a substantive noun; that it is in the ablative singular, is evident from the Translation; that it is feminine, because it has the semicolon after it; that it is in regimen, is evident from the preposition, *of*, not affected with the dash as already explained, coming after it; that it is deficient in its initial radical which is יָ, is evident from the acute accent being placed above the Translation as explained in the Key. רִשְׁוִים *rěshōīm*, is the genitive plural masculine of a substantive noun; that it is plural, is evident from the prefixed dash; that it is in the genitive, is evident from the Translation; that it is masculine, is evident from not having the semicolon, nor the colon after it. וּבְדֶרֶךְ *ūbēdērēc*, is the ablative singular common gender in regimen of a substantive noun; that it is in the ablative singular, is evident from the Translation; that it is common gender, appears from the colon which is placed after it; that it is in regimen, is evident from the preposition, *of*, not affected by the dash, being placed after it. הֶתָּאִים *hētāīm*, is the genitive plural masculine of a substantive noun; that it is in the genitive plural, is evident from the Translation; and that it is masculine, is evident from not having the colon, nor the semicolon after it; the next word has already been considered. עָמַד *omed*, is the third person singular masculine preter of a verb in Kal; the Translation compared with the G. p. 7. proves this. וּבְמֶשֶׁבַּח *ūbēměshěb*, is the ablative

singular masculine of a substantive noun in regimen ; that it is in the ablative, is evident from the preposition, *in* ; that it is singular, the Translation asserts ; that it is in regimen, the preposition, *of*, not affected with the dash, testifies ; that it is masculine, is evident from not having the colon, nor the semicolon after it ; that it is deficient of one of its radicals, is evident from the accent used in the Translation. לְצִים *lēzīm*, is the genitive plural masculine of a substantive noun, the preposition, *of*, before shows it to be in the genitive, and the Translation informs us that it is plural ; that it is masculine, from not having the semicolon, nor the colon after it ; that it is defective in its middle radical, is evident from the circumflex accent employed ; the next word has been considered. יֵשֶׁב *īshēb*, is the third person singular preter masculine of a verb in Kal, this is evident from G. p. 7. compared with the Translation. This analysis, we apprehend, should not be carried any farther.

The student will perceive that in the Grammar we have quoted from the ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ of Mr. JOHN HORNE TOOKE ; if that admirable Philologist had been as well acquainted with the eastern languages as he was with the northern, he would have been able to have carried his valuable inquiries still farther. In the Grammar, page 26. we observe that *beneath* is compounded of *be* and *neath*, and that *neath* is the positive degree of an adjective of which the comparative *nether* or *lower*, is still in use, as the *nether-millstone* ; *under*, that is, *on-neder*, being the Dutch for *below* ; the Hebrew informs us that the true root of *neath* is נָחַת *nēhēth*, *To descend* ; and if necessary this root might be traced through all the eastern languages, and thence to the

northern, where Mr. HORNE TOOKE found it. In page 24th of the Grammar, we have observed that *not*, *no*, mean *averse*, *unwilling*; the true source of this adverb is the Hebrew נָא *nā*, *To fail*, and there is not, perhaps, a language in the known world into which as a negative it is not to be found. We are of opinion that the true source of etymology is to be found in the eastern languages, of which the Hebrew is the parent, and to which they can still in many instances be traced; this study is of the greatest importance, for though Philology by its original import at first only denoted the knowledge of language, yet it soon acquired a more extensive, a more exalted signification. Without the aid of Philology it is scarcely possible to unfold the origin of nations, to trace their first frame and constitution, to understand their customs, manners, religion, laws, language, government; their progress in the arts of peace or war, or to know by what means they have arisen to grandeur and importance. The study of history so necessary to every rank, will be very deficient without the aid of Philology. To the student of divinity this science is of very great importance, it enables him to take just and enlarged views of the Sacred Writings, which, when blessed to his soul by the influences of the Holy Spirit, are able to make him wise unto salvation, through faith which is in Christ Jesus. Our heart's desire and prayer is, that the blessing of God, and the influence of his Holy Spirit, may accompany this work, and that it may please Him to cause it to redound to His glory, and to the edification of those who peruse it, to their growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen, and Amen.

AN OUTLINE

OF

HEBREW GRAMMAR.

Of the Letters and manner of Reading.

ALPHABET.

POWER.	FORM.	NAME.	FINAL.	SIMILAR.	SOUND.
1	א	Aleph			a, as in <i>all</i>
2	ב	Beth		כ	b
3	ג	Gimel		נ	g, as in <i>give</i>
4	ד	Daleth		ר	d
5	ה	He		ח	e, as in <i>men</i>
6	ו	Vau		י	u, as in <i>you</i>
7	ז	Zain		י	z
8	ח	Heth		ה	h
9	ט	Teth		מ	t
10	י	Jod		ו	i, as in <i>field</i>
20	כ	Caph	ך 500	ב	c, as in <i>come</i>
30	ל	Lamed			l
40	מ	Mem	ם 600	ט	m
50	נ	Nun	ן 700	ג	n
60	ס	Samech		ס	s
70	ע	Oin		צ	o
80	פ	Pe	ף 800		p
90	צ	Tzade	ץ 900	ע	tz
100	ק	Koph			k
200	ר	Resh		ד	r
300	ש	Shin			sh
400	ת	Thau			th

This sacred language is read from right to left. **א ה י ע ו** are vowels, the rest consonants. In reading Hebrew these vowels are sounded long. When a vowel is supplied in reading it may be *ě* sounded short, as **ברא** Běra, he has created. The following vowels **א ה ו י** called Ehevi, for the sake of memory, are employed often for each other, as **פריה** becomes **פרי** Fruit. The letters may be divided into the following classes,

Gutturals, **א ה ח ע**

Labials, **ב ו מ פ**

Palatials, **ג י כ ק**

Linguals, **ד ט ל נ ת**

Dentals, **ז ס צ ר ש**

Those of the same order are sometimes employed for each other, as **נסה** for **נשא** To lift up. * The letters are either serviles or radicals; the serviles are **ו כלב ו איתן משה** which, for the sake of memory, may be called Aithěn, Měshe, u, Cělēb. The rest are radicals, and never become serviles except **ט** when used for **ת** but the serviles are often radicals. The serviles are employed in producing the changes necessary in the structure of the language. A radix or root generally consists of three letters, (see Gusset's Lexicon, p. 2.) one of which is frequently omitted, and sometimes two. Those words which have more than three letters are evidently foreign or compounded words, though it may not be easy at all times to show their composition. This rule though evidently derived from the peculiar genius of the Hebrew is applicable in some measure to every language whether

* The principle upon which, from Moor's Greek Grammar, the following arrangement is formed, will be of great service to the student in tracing the connexion of the Hebrew with any other language.

Labials, $\pi, \beta, \varphi,$	} are sounded	{ ip, ib, iph. ik, ig, ih. it, id, ith.
Palatials, $\zeta, \gamma, \chi,$		
Dentals, $\tau, \delta, \theta,$		

ancient or modern. The following letters denominated Eamentic, **ה א נ ת י** are employed as prefixes, or sometimes affixes, in forming nouns from verbs. **אֶהוּינָר** Aevinĕth are called paragogic, παραγωγικός or additional, being found generally as affixes where they seem only annexed for the sake of sound, but in reality they supply the place of adverbs, of which, perhaps, they are abbreviations; they increase the primitive meaning of the root to which they are postfixed. As in this language a word is never so divided that one part of it appears in one line and another in the next; they therefore enlarge some of their letters to fill up the blank space. **אֶהוּינָר** are used then in an extended form, and are then called dilated or extended letters.

Parts of Speech.

ARTICLE.

There is no part of the Hebrew that corresponds exactly to the common use of the articles, whether definite or indefinite; the only word in this language which approaches to this part of speech is **ה** this is then a contraction of **הוּרֵה** the being, or the existence, and corresponds to the definite article in its emphatic use, as **הָאִישׁ** The man, or that man.

NOUN.

Nouns have three genders, two numbers, and six cases. Nouns ending in **ה*** or **ת** are generally feminine, as **אֶדְמָה** Earth. All other nouns are generally mascu-

* **ה** affixed to nouns is a contraction of the pronoun **הוּא** He, she, or it, common gender. This accounts for some nouns ending in **וּרֵה** being masculine, as **אֹזֵב** A conjurer; **אֹזְבֵרֵה** Conjurers. The reason seems to be the **ה** in the root **אֶבֶר** is not strictly radical, in the plural it is changed into **ת** that **ו** is prefixed. This **ו** is without doubt the remains of a pronoun third person plural

line, as אדם A man; sometimes common, as אור A mark. Masculine nouns generally form their plural in מ or ים as אנפים Wings, אנה A wing. Feminine nouns generally form their plural in ות as אמה A young woman, אמהות Young women.

CASES.

Singular.

Nom.	איש	A man, or the man.
Gen.	איש	of a man, or the man.
Dat.	לאיש	for, or to the man.
Acc.	אתאיש	the man.
Voc.	האיש	O the man.
Abl.	מאיש	from the man.

Plural.

Nom.	אישים	men, or the men.
Gen.	אישים	of men, or of the men.
Dat.	לאישים	for men, or for the men.
Acc.	אתאישים	the men.
Voc.	האישים	O men, or O the men.
Abl.	מאישים	from men, or from the men.

When two nouns come together they are said to be in

common gender; this accounts for nouns in ות being both masculine and feminine. That this conjecture is not without foundation, will appear evident from a proper consideration of the following passages in the original, in which it signifies, their or them, Exodus xxiii. 23. Deuteronomy iv. 37. vii. 10. xxi. 10. Joshua ii. 4. Psalm xlvi. 4. Isaiah v. 26. It appears to be the latter part of המה They, where ו is employed for ה, being one of the ehevi letters. Some nouns ending in ים are feminine, as נשים Wives. ים is a contraction of the pronoun of the third person plural. המה They, generally masculine, but sometimes feminine, the ה being changed into י. Some masculine nouns form their plural in ין as אי An island, אים Islands. This termination is the contracted form of המין the third person plural masculine of the Chaldaic pronoun, they. We are aware that these are denominated Chaldaic forms, it is true they are so, but it is also true, that they are taken from the Hebrew into

government or regimen, the first is the governing word, the second is governed in the genitive. The first if singular and feminine ending in ה changes that letter generally into ת, as יעצה Counsel, יעצת רשעים The counsel of the wicked. The masculine plural loses the final ם when it is the governing word, as האיש אשר O the blessednesses of the man; these changes oftentimes take place when the nouns, &c. are not in regimen, evidently for the sake of a more pleasant sound, as חוסי בו The persons trusting in him, Psalm ii. 12. (See Wilson's Grammar, page 133.)

ADJECTIVE.

Adjectives in the positive degree are similar to nouns. The comparative is formed by prefixing to the word, for which the preference is given, the letter מ, from מנה To distribute, as מננים Sons. טוב Good; מ literally before, good before sons, that is, better than sons. The superlative arises from prefixing מאד Very, to the positive, as טוב מאד Very good. It is also formed by prefixing ב the noun, as הטוב בנשים The best among women. It is also formed by repeating the positive, as רע רע Evil, evil, that is, very bad; the superlative is also formed by

the Syriac or Chaldaic, for the Hebrew noun הנה The collective presence of objects, is the true root. In fact we may safely assert that the Hebrew is the parent of every language whether ancient or modern. Psalm v. 13. will be found an instance where the feminine noun in regimen does not change the final ה into ת, thus בצנה רצין As with a shield of good will, and Mr. Mudge is of opinion that there are many instances of this. (See Bishop Horsley's Translation with Notes.) We have omitted של as a sign of the genitive, for there is not an instance in the whole Bible of it; we know that the Rabbies use it as such, but their authority on this subject must yield to the Scriptures, it is to be found Cant. viii. 12. but in that passage it is not the sign of the genitive, but a relative joined with the dative pronoun שלי When, rendered literally is, which for me, that is ש Which, from אשר Which. ל which is the sign of the dative, is the contracted form of אל signifying, To, or for. י Me, from אני I, the pronoun.

using two adjectives with a conjunction between them, as עני ואביון Poor and needy, that is, exceedingly poor; likewise by repeating the noun, as שמי השמים The heaven of heavens, or the highest heavens. It also arises from prefixing the pronoun ה that, or the emphatic, as המלך הגדול The great king, or the greatest king. It is also formed by prefixing א to the positive, as אכזב A very great liar. (See Robertson's Grammar, page 69.)

PRONOUN.*

Pronouns are personal, demonstrative, relative and interrogative. The pronoun of the first person, common gender, singular, Nom. אנכי אני I; the rest of the cases י or ני with the proper sign prefixed as in nouns, from אנר The occurrence or presence of an object. אנכי from אנר and כר Here or present. Plural, Nom. אנחנו נחנו אנו We, the other cases נו &c. from אנר and נו to increase. The pronoun of the second person masculine singular, Nom. אתה Thou, other cases ך &c. Plural, Nom. אתם You, the other cases כם &c. The pronoun of the second person feminine singular, Nom. אתי Thou, other cases ך &c. Plural, Nom. אתן אתנה You, other cases כן &c. The pronoun of the third person masculine singular, Nom. הוא He, other cases ו or נו &c. Plural, Nom. הם הםה they, other cases הם or מו &c. The pronoun of the third person feminine singular, Nom. היא She, other cases ה or נה &c. Plural, Nom. הנה הן They, other cases הן &c.

The sign of the accusative אר is a word signifying the very, pointing emphatically to the word to which it is prefixed, when this particle is used before a pronoun, ו is generally inserted. ה of the vocative is not always employed. מ is the sign of the ablative, doubled for the most part before a pronoun, which is a contraction of מן from מנה To distribute.

* It is of great importance that the student should have an intimate acquaintance with the personal pronouns, for such is the genius of all the eastern languages, that each person of the various tenses, the third person singular masculine being excepted, is formed with the respective personal pronoun more or less contracted, either as a prefix, or an affix. The

Demonstrative.

Singular, Masculine	זה	הלזה	This.
Feminine	זאת	הלזאת	This.
Common	זו	הלזו	This.
Plural, Common	אל	אלה	These, those.

Relative.

Common, Singular and Plural אשר Who, which, that,

Interrogative.

מי Who? מה What? ה Who? or which?

For a more particular account of the pronouns see Lexicon.

*Of Verbs.**

The regular Verb, פקד To visit.

In KAL, or first conjugation.

INDICATIVE MOOD.

Preter, or past Tense.

Singular.

1. פקדתי I visited, or have visited, or did visit. C.
2. פקדת Thou didst visit, or hast visited, or visitedst. C.
3. פקד He visited, or has visited, or did visit. M.
3. פקדה She visited, or has visited, or did visit. F.

abbreviated pronouns used as affixes, are אני or י I, or mine. נו Us, or ours. or כה Thou, or thine, masculine. כתי Thou, or thine, feminine. יך the same. כתי Ye, or yours, masculine. כתי or כתי Ye, or yours, feminine. הו or ו His, him. הו or נו the same. ה Her. הו or ימו Them, their, masculine. ה the same. הן or הן, Them, their, feminine. When a possessive pronoun and substantive come together in the English language, the pronoun is first, as my book; they are also reckoned separate words, but such is the idiom of the Hebrew that they are accounted as one word, and the order is inverted, as כפרי Book my, as it were. The contracted pronouns are also used as affixes to verbs almost in the same way as to nouns.

* All verbs have one form, so that it might be asserted that there is but one

Plural.

1. פָּקְדָנוּ We visited, or have visited, or did visit. C.
2. פָּקְדַתֶּם Ye visited, or have visited, or did visit. M.
2. פָּקְדָתָן Ye visited, or have visited, or did visit. F.
3. פָּקְדוּ They visited, or have visited, or did visit. M.

conjugation in Hebrew, whatever changes take place the root remains, or should remain unaltered. (See Preface foot note.) פָּעַל being the word selected for the model of the verb in the days of old, all the terms now technically in use are derived from it. פָּעַל is the pure root not burdened with any servile, it is therefore called Kal, that is, levis, light. This therefore is the name for the active voice of what is commonly called the first conjugation. If נ be prefixed to פָּעַל we have נִפְעַל or as it is pronounced with the Massoretic points, being the name given to the points which are used by many in reading Hebrew, Niphal, this gives the name to the passive voice of Kal. If ה be prefixed to פָּעַל and י inserted before the last radical, and sounded according to the Massorah, we have Hiphil the name of the active voice of the second conjugation. If this י be taken out and the Massoretic points changed, we have Hophal, the name for the passive voice of the second conjugation. If הִי be prefixed to פָּעַל and Massoretically pronounced, we have Hithpael, the name for the third conjugation which is both active and passive. The first conjugation is simply active or passive, as פָּקַד He did visit, or has visited. נִפְקַד He was or has been visited. The נ characteristic of Niphal seems to be a contraction of נָה To be established. The second conjugation signifies to cause, or make any thing to do, or to be done, as הִפְקִיד He did cause, or has caused to visit; the י inserted before the last radical seems to be a corruption arising from the influence of the points, (see Preface foot note.) the ה prefixed whether to nouns or verbs seems to be a contraction of הוּא Permanent existence. הִפְקִיד He did cause to be visited, or has caused to be visited. The third conjugation is both active and passive, as הִתְפַּקֵּד He did visit, or has visited himself. הִי which is prefixed to this conjugation, is perhaps a contraction of הִיא To hasten. The Moods are three, the Indicative, the Imperative, and the Infinitive. The tenses are three, the Past, Future, and Present. The numbers are two, the Singular, and the Plural. The persons are three, First, Second and Third. The genders are three, Masculine, Feminine and Common. Indicative mood, preter tense, first person singular, the sign of which is הִי the latter part of the pronoun אֲנִי I, postfixed to the root. Second person singular, of which the sign is הָ the latter part of the pronoun אַתָּ Thou, postfixed,

Future tense.

Singular.

- | | | | |
|----|------------|----------------------------|----|
| 1. | אֶפְקֹד | I shall, or will visit. | C. |
| 2. | תִּפְקֹד | Thou shalt, or wilt visit. | M. |
| 2. | תִּפְקְדִי | Thou shalt, or wilt visit. | F. |
| 3. | יִפְקֹד | He shall, or will visit. | M. |
| 3. | תִּפְקֹד | She shall, or will visit. | F. |

Plural.

- | | | | |
|----|--------------|----------------------------|----|
| 1. | נִפְקֹד | We shall, or will visit. | C. |
| 2. | תִּפְקְדוּ | Ye shall, or will visit. | M. |
| 2. | תִּפְקְדְנָה | Ye shall, or will visit. | F. |
| 3. | יִפְקְדוּ | They shall, or will visit. | M. |
| 3. | תִּפְקְדְנָה | They shall, or will visit. | F. |

third person singular masculine is the root itself, in Kal, or burdened with no letters. The third person singular feminine, of which the sign is ה the former part of the pronoun הִיא She, postfixed. The first person plural, of which the sign is נו the latter part of the pronoun אֲנוֹ We, postfixed. Second person plural masculine, of which the sign is ת the latter part of the pronoun אַתְּ Ye, postfixed. Second person plural feminine, of which the sign is תְּ the latter part of the pronoun אַתְּ Ye, feminine postfixed. The third person plural, of which the sign is ו the latter part of the pronoun הֵם They, postfixed. Future tense. The first person singular, of which the sign is א the former part of the pronoun אֲנִי prefixed. The second person singular masculine, of which the sign is ת the middle part of the pronoun אַתְּ Thou, prefixed. The second person singular feminine, of which the signs are ת prefixed, and י postfixed, which are the latter part of the pronoun אַתְּ Thou. The third person singular masculine, of which the sign is י the middle part of the pronoun הֵם He, prefixed. (See Robertson's Grammar, p. 80.) The third person singular feminine, of which the sign is ה the latter part of the pronoun הִיא (see Leusden's Grammar, p. 44.) She, or this, feminine prefixed. The first person plural, of which the sign is נו the middle part of the pronoun אֲנוֹ We, prefixed. The second person plural masculine, of which the signs are ת prefixed, and י postfixed, the middle parts of the pronoun (see Robertson's Lexicon, p. 42.) אַתְּ Chald. You, common gender. Second person plural feminine, of which the signs are ת prefixed, and נה postfixed, the latter part of the pronoun אַתְּ Ye, feminine.

Imperative.

Singular.

2. פִּקֹּד Visit thou. M.

2. פִּקְדִי Visit thou. F.

Plural.

2. פִּקְדוּ Visit ye. M.

2. פִּקְדְנָה Visit ye. F.

Infinitive.

Present tense, פִּקֹּד פִּקְד To visit.

Third person plural masculine of which the signs are י prefixed, and ו postfixed, which appear to be י the former part of the pronoun ים and ו postfixed, the latter part of the Chaldaic המן Them. (see Parkhurst's Lexicon, 4to, p. 182.) Third person plural feminine, of which the signs are ה the former part taken for ה prefixed, and נָה the latter part of the pronoun הנה They, feminine. This is the construction of the two tenses of the indicative mood, while the imperative mood is nothing but a part of the future contracted, taking the second person singular and plural masculine and feminine, and casting away the prefix ת, and we know that the sense of the imperative is future, expressed with brevity, as thou shalt visit, is the same with visit thou. The infinitive mood is generally the simple root, and denotes the meaning of the verb in its most general form; Benoni, or the term employed to denote the participle active, signifies in the middle, that is, because expressive of the present time which is between the past and the future. Poul, the term used to express the participle of the past tense is taken from that part of the verb in the old paradigm פִּעַל In the future tense, and in the imperative and infinitive moods, through the corruption of the points א ו is often found inserted between the second and third radicals. The personal affixes, throughout all the conjugations, are added, and the participle declined as in Kal. In Niphal the נ is prefixed to the preter alone, and to the participle, but ה to the imperative and infinitive. In Hiphil, Hophal, and Hithpael, after another servile, the formative ה is always dropped, also throughout the future, and to the participle of each מ is prefixed. Hophal is the same as Hiphil the formative י being left out, as it also frequently is in Hithpael. In the Hithpael of verbs beginning with ש or ס, ה is transposed, as השתמר for התשמר and those with צ. ת is likewise converted into ט as נצטרק for נהצרק.

Participle active, or Benoni.

Singular.

Plural.

פוקד Visiting. M.
פוקדה Visiting. F.

פוקדים Visiting. M.
פוקדות Visiting. F.

Participle passive, or Poul.

Singular.

Plural.

פקוד Visited. M.
פקודה Visited. F.

פקודים Visited. M.
פקודות Visited. F.

NIPHAL.

Preter tense.

Singular.

- | | | | |
|----|--------|----------------------------------|----|
| 1. | נפקדתי | I have been, or was visited. | C. |
| 2. | נפקדת | Thou wast, or hast been visited. | C. |
| 3. | נפקד | He was, or has been visited. | M. |
| 3. | נפקדה | She was, or has been visited. | F. |

Plural.

- | | | | |
|----|--------|----------------------------------|----|
| 1. | נפקדנו | We were, or have been visited. | C. |
| 2. | נפקדתם | Ye were, or have been visited. | M. |
| 2. | נפקדתן | Ye were, or have been visited. | F. |
| 3. | נפקדו | They were, or have been visited. | C. |

Future tense.

Singular.

- | | | | |
|----|-------|---------------------------------|----|
| 1. | אפקד | I shall, or will be visited. | C. |
| 2. | תפקד | Thou shalt, or wilt be visited. | M. |
| 2. | תפקדי | Thou shalt, or wilt be visited. | F. |
| 3. | יפקד | He shall, or will be visited. | M. |
| 3. | תפקד | She shall, or will be visited. | F. |

Plural.

1. נפקד We shall, or will be visited. C.
2. תפקדו Ye shall, or will be visited. M.
2. תפקדנה Ye shall, or will be visited. F.
3. יפקדו They shall, or will be visited. M.
3. תפקדנה They shall, or will be visited. F.

Imperative.

Singular.

2. הפקד Be thou visited. M.
2. הפקדי Be thou visited. F.

Plural.

2. הפקדו Be you visited. M.
2. הפקדנה Be you visited. F.

Infinitive.

הפקד To be visited.

Participle. Benoni.

Singular.

- נפקד Visited. M.
- נפקדה or נפקדה Visited. F.

Plural.

- נפקדים Visited. M.
- נפקדות Visited. F.

HIPHIL.

Preter tense.

Singular.

1. הפקדתי I did, or have caused to visit. C.
2. הפקדת Thou didst, or hast caused to visit. C.
3. הפקיד He did, or has caused to visit. M.
3. הפקידה She did, or has caused to visit. F.

Plural.

- | | | | |
|----|--------|------------------------------------|----|
| 1. | הפקדנו | We did, or have caused to visit. | C. |
| 2. | הפקדתם | You did, or have caused to visit. | M. |
| 2. | הפקדתן | You did, or have caused to visit. | F. |
| 3. | הפקידו | They did, or have caused to visit. | C. |

Future tense.

Singular.

- | | | | |
|----|--------|-------------------------------------|----|
| 1. | אפקיד | I shall, or will cause to visit. | C. |
| 2. | תפקיד | Thou shalt, or wilt cause to visit. | M. |
| 2. | תפקידי | Thou shalt, or wilt cause to visit. | F. |
| 3. | יפקיד | He shall, or will cause to visit. | M. |
| 3. | תפקיד | She shall, or will cause to visit. | F. |

Plural.

- | | | | |
|----|---------|-------------------------------------|----|
| 1. | נפקיד | We shall, or will cause to visit. | C. |
| 2. | תפקידו | Ye shall, or will cause to visit. | M. |
| 2. | תפקידנה | Ye shall, or will cause to visit. | F. |
| 3. | יפקידו | They shall, or will cause to visit. | M. |
| 3. | תפקידנה | They shall, or will cause to visit. | F. |

Imperative.

Singular.

- | | | | |
|----|--------|----------------------|----|
| 2. | הפקיד | Cause thou to visit. | M. |
| 2. | הפקידי | Cause thou to visit. | F. |

Plural.

- | | | | |
|----|---------|---------------------|----|
| 2. | הפקידו | Cause you to visit. | M. |
| 2. | הפקידנה | Cause you to visit. | F. |

Infinitive.

הפקיד To cause to visit.

Participle. Benoni.

Singular.

- | | | | |
|--|--------|-------------------|----|
| | מפקיד | Causing to visit. | M. |
| | מפקידה | Causing to visit. | F. |

Plural.

מפקירים Causing to visit. M.

מפקירות Causing to visit. F.

HOPHAL.

Preter tense.

Singular.

1. הפקדתי I was, or have been caused to visit. C.
2. הפקדת Thou wast, or hast been caused to visit. C.
3. הפקד He was, or has been caused to visit. M.
3. הפקדה She was, or has been caused to visit. F.

Plural.

1. הפקדנו We were, or have been caused to visit. C.
2. הפקדתם Ye were, or have been caused to visit. M.
2. הפקדתן Ye were, or have been caused to visit. F.
3. הפקדו They were, or have been caused to visit. C.

Future tense.

Singular.

1. אפקד I shall, or will be caused to visit. C.
2. תפקד Thou shalt, or wilt be caused to visit. M.
2. תפקדי Thou shalt, or wilt be caused to visit. F.
3. יפקד He shall, or will be caused to visit. M.
3. תפקדה She shall, or will be caused to visit. F.

Plural.

1. נפקד We shall, or will be caused to visit. C.
2. תפקדו Ye shall, or will be caused to visit. M.
2. תפקדנה Ye shall, or will be caused to visit. F.
3. יפקדו They shall, or will be caused to visit. M.
3. תפקדנה They shall, or will be caused to visit. F.

Hath no Imperative.

Infinitive.

הפקד To be caused to visit.

Participle. Benoni.

Singular.

מפקד Caused to visit. M.
 or מפקדה Caused to visit. F.

Plural.

מפקדים Caused to visit. M.
 מפקדות Caused to visit. F.

HITHPAEL.

Preter tense.

Singular.

1. התפקדתי I did visit, or have visited myself. C.
2. התפקדת Thou didst visit, or hast visited thyself. C.
3. התפקד He did visit, or has visited himself. M.
3. התפקדה She did visit, or has visited herself. F.

Plural.

1. התפקדנו We did visit, or have visited ourselves. C.
2. התפקדתם Ye did visit, or have visited yourselves. M.
2. התפקדתן Ye did visit, or have visited yourselves. F.
3. התפקדו They did visit, or have visited themselves. C.

Future tense,

Singular.

1. אתפקד I shall, or will visit myself. C.
2. תתפקד Thou shalt, or wilt visit thyself. M.
2. תתפקדי Thou shalt, or wilt visit thyself. F.
3. יתפקד He shall, or will visit himself. M.
3. תתפקד She shall, or will visit herself. F.

Plural.

- | | | | |
|----|------------------|---------------------------------------|----|
| 1. | נַתְּפַקְדוּ | We shall, or will visit ourselves. | C. |
| 2. | תַּתְּפַקְדוּ | Ye shall, or will visit yourselves. | M. |
| 2. | תַּתְּפַקְדֶנָּה | Ye shall, or will visit yourselves. | F. |
| 3. | יִתְּפַקְדוּ | They shall, or will visit themselves. | M. |
| 3. | יִתְּפַקְדֶנָּה | They shall, or will visit themselves. | F. |

Imperative.

Singular.

- | | | | |
|----|--------------|---------------------------|----|
| 2. | הַתְּפַקֵּד | Be thou visiting thyself. | M. |
| 2. | הַתְּפַקְדִי | Be thou visiting thyself. | F. |

Plural.

- | | | | |
|----|-----------------|-----------------------------|----|
| 2. | הַתְּפַקְדוּ | Be you visiting yourselves. | M. |
| 2. | הַתְּפַקְדֶנָּה | Be you visiting yourselves. | F. |

Infinitive.

הַתְּפַקֵּד To visit one's self.

Participle. Benoni.

Singular.

- | | | | |
|--|---------------------|----------------------|----|
| | מִתְּפַקֵּד | Visiting one's self. | M. |
| | מִתְּפַקְדֶה or תִּ | Visiting one's self. | F. |

Plural.

- | | | | |
|--|---------------|----------------------|----|
| | מִתְּפַקְדִים | Visiting themselves. | M. |
| | מִתְּפַקְדוֹת | Visiting themselves. | F. |

Observations concerning the Regular Verb.

The first person singular preter sometimes omits the final ם. In Kal ם is frequently inserted after the second radical of the future and imperative. In the participle Benoni in Kal, the ם is often, and in the participle Poul, sometimes, omitted. In the third person future mascu-

line plural of verbs, ך paragogic, is frequently affixed, the ם is sometimes left out, and ך only retained; this happens more rarely in the second person future masculine plural. The ה final, is often dropt in the third person future feminine plural, sometimes in the second person future feminine plural. In the imperative, second person plural feminine, the final ה is sometimes omitted. The characteristic ם in Hiphil, is employed only in three examples of the preter, and even in these it is frequently omitted. When the third person preter feminine of any conjugation is followed by a pronoun suffix, the ה is changed into ת. The second person plural masculine sometimes omits its ם before a pronoun suffix, also the third person plural preter and future, likewise the second person plural future.

Irregular Verbs.

These are of two classes, defective, and reduplicate; defective verbs are those that leave out one or more of their radicals, from the old model פֿעל if the first radical be omitted, it is said to be defective in פ; if the second be left out, defective in ע, and if the third radical be defective, it is said to be in ל. Defective verbs that drop their first radical, are for the most part those that begin with י or נ.

יִשֵּׁב To dwell.

Hithpael.	Hophal.	Hiphil.	Niphal.	Kal.
הִתְיָשַׁב	הוּשַׁב	הוּשַׁב	נִוּשַׁב	יִשֵּׁב Preter.
	יוּשַׁב	יוּשַׁב	יוּשַׁב	יִשֵּׁב Future.
		הוּשַׁב	הוּשַׁב	שֵׁב } Imperative.
			שִׁבָּה	
	הוּשַׁב	הוּשַׁב	הוּשַׁב	שִׁבָּה Infinitive.
	מוּשַׁב	מוּשַׁב	נוּשַׁב	יִשֵּׁב Benoni.
				יָשׁוּב Poul.

Verbs leaving out י as their first radical, often drop it in the future, imperative and infinitive of Kal, to which last they affix ת, and in Niphal and Hiphil they change their י into ו. The leading word of each tense, mood, &c. is only given, whence the other parts are formed regularly, as in פקד. These three verbs, יכה ידע ירה in Hithpael change their י into ו, לקח To take, is in Kal formed like ישב. Verbs defective of נ, the first radical, drop it in the future, imperative and infinitive of Kal, to which they also affix ת in the preter of Niphal, and throughout Hiphil and Hophal.

*An example of a Verb Defective of נ the first Radical,
commonly called Defective נ פ.*

נסך To pour.

Hithpael. Hophal. Hiphil. Niphal. Kal.

התנסך	הנסך	הנסך	נסך	נסך Preter.
	יסך	יסך	ינסך	יסך Future.
		הנסך	הנסך	סך Imperative.
	הנסך	הנסך	הנסך	סכת Infinitive.
	נסך	נסך	נסך	נוסך Benoni.
				נוסך Poul.

Verbs with ה for their last radical often drop it, or change it into י, and generally form the infinitive by changing ה into ור. Verbs are doubly defective when י or נ is the first radical, and ה the last; the middle radical sometimes only remains; נתן To give, is included in this observation. א, נ and ת, radicals are often, before the same letters as serviles, dropt; when the third radical is the second repeated, it is frequently dropped, or instead of it a ו is inserted, verbs of this class have in Hophal a ו inserted just before its first radical.

Example of a Defective Verb of two Radicals.

שׁוּם שׁוּם To place.

Hophal.	Hiphil.	Niphal.	Kal.
הוּשׁם	הִשׁוּם	נִשׁוּם	שׁוּם Preter.
יוּשׁם	יִשׁוּם	יִשׁוּם	שׁוּם Future.
	הִשׁוּם	הִשׁוּם	שׁוּם Imperative.
הוּשׁם	הִשׁוּם	הִשׁוּם	שׁוּם Infinitive.
מוּשׁם	מִשׁוּם	נִשׁוּם	שׁוּם Benoni.
			שׁוּם Poul.

Verbs of this form oftentimes in Kal, and sometimes in Niphal, leave out the ו before the last radical. Of the third class of verbs, or those which drop their third radical, are the verbs ending in ה.

Example of a Verb, the last Radical, ה being left out.

גלה To reveal.

Hithpael.	Hophal.	Hiphil.	Niphal.	Kal.
הִתְגַּלָּה	הִגַּלָּה	הִגַּלָּה	נִגַּלָּה	גלה גלתה גלית Pret.
יִתְגַּלָּה	יִגַּלָּה	יִגַּלָּה	יִגַּלָּה	יִגַּלָּה יגל Fut.
הִתְגַּלָּה		הִגַּלָּה	הִגַּלָּה	גלה גלי Imp.
הִתְגַּלּוּת	הִגַּלּוּת	הִגַּלּוּת	הִגַּלּוּת	גלות גלת גלו Inf.
מִתְגַּלָּה	מִגַּלָּה	מִגַּלָּה	נִגַּלָּה	גולה גולה F. Ben.
				גלוי Poul.

From these models of the verb it is evident that it has but three moods, the Indicative, the Imperative, and the Infinitive. The Indicative has only two tenses, “the simplicity,” as Mr. Pike well observes, “manifested in this is wonderful.” How complex, on the tenses, the Greek and Latin verbs are, the student knows well. This simplicity in the Hebrew is greater than at first we would reckon proper; three tenses at least appearing absolutely necessary to express our ideas, viz. the present, the past, and the future. How then shall we defend the Sacred Language in this par-

ticular: In this language it is taken for granted that the reader is acquainted with the general scope of what is under his consideration, whether it relate to things past, present or future, whether it be a general precept, or a particular injunction, &c. so that there is no necessity to distinguish the one from the other by the tenses. Accordingly when in Hebrew, we are reading history, we must translate the future as well as preter tense, as relating to things past, and in prophecy we must use both of these tenses as if speaking of things to come. If we then consider language in this natural and easy light, we shall perceive that there is no occasion for any more than two tenses, and if in reading this sacred language, we reckon ourselves as if present when the events referred to in prophecy or history pass, we shall perceive the meaning, propriety, and use of the two tenses. It is in the Hebrew, as it is in most other languages, that a word may be considered both as a noun, and as a verb, thus, in English the word *love* may be either a noun or a verb, according to the manner of its connection with the preceding and following words. In Hebrew, primitive words, also called roots, are such as express any radical, or natural idea or action, and may be of almost any part of speech; it is a remarkable circumstance and a strong proof that the Hebrew is a primitive language, that each of its roots seems to have had originally neither more nor less than three letters. Hence it may be inferred that when a Hebrew word presents itself of less than three letters, time, or other changes have caused some of its original letters to be left out; if the word presented have more than three letters, if not a compound word, one of three things takes place, either the root has some branches on the right or left, or both, or some letter through the corruption of the Massorah, inserted, as ם or ם among the radicals. Those letters on the right are called prefixes; in the middle, inserted; on the left, affixes, or postfixes. Concerning these letters as serviles in general, it may

be observed that **א** as a prefix, is sometimes the sign of a noun, but more frequently the sign of the first person future of a verb. **ב**, as a prefix, is a preposition, in, to, towards, &c. (See Lexicon.) **כ**, prefixed, marks the conjugation Hiphil, or Hophal, is emphatical, *the, this, that*, is vocative, or pathetic, expresses a question or doubt. Postfixed, is the sign of a feminine noun, denotes the third person singular feminine preter of verbs. To a verb, or noun, her, sometimes, his, to or towards, of place or time. **ל** prefixed, a connective particle, and, &c. (see Lexicon.) inserted after the first radical, it denotes the participle of the present tense active, also nouns in which action is implied; inserted after the second radical it denotes an action past, also nouns in which such action is implied. Postfixed to a noun, it signifies, his; to a verb, him, sometimes, their, or them, also the third, or in the imperative, the second person plural of verbs, also forms some nouns. **מ** prefixed to the third persons masculine future of all verbs, forms some appellative nouns, inserted, forms many nouns, after the first radical it denotes the effect or consequence of the participle active of the verb, after the second radical, the consequence of the participle passive, also before the last radical, it denotes the Hiphil conjugation. Postfixed, it denotes a national name, the ordinal numbers, the second person feminine future and imperative, and sometimes the second person feminine preter, is the sign of the masculine plural in regimen, is formative in some nouns, both substantive and adjective, to a noun, my; to a verb, me. **נ** prefixed, a particle of similitude, like, as, &c. Postfixed to a noun, thy; to a verb, thee. **ס**, prefixed, only, to, for, &c. (See Lexicon.) **ע** prefixed, a particle, from, &c. (see Lexicon.) denotes the participle of Hiphil and Hophal, and with **פ** added, of Hithpael, forms many nouns signifying the instrument, mean, or place of action. Postfixed to a noun, their; to a verb, them; forms some adverbs. **צ** prefixed, forms the preter and participle of

Niphal, the first person plural future of all verbs, some appellative nouns. Postfixed, their, them, feminine, forms many nouns. ש prefixed only, denotes the relative, who, which; the particle, that, because. ת prefixed, denotes a noun; to the second person future of both numbers and genders, and to the third person future feminine, singular and plural. Postfixed, the second person preter singular of all verbs; in regimen for ה feminine, forms many nouns feminine, for examples see Lexicon, under each particular, also see Parkhurst's Grammar, section 9th.

RULE.

To find the root, reject the Eamentic letters, ה א מ נ ת י, the affixes, and letters acquired in forming. If less than three letters remain, add י or נ to the beginning, or insert ו or י in the middle, or double the second letter, or add ה or א to the end. There is one instance where the student must add ל to the beginning, לקח To take, which is often found without ל; or from the improved plan of the Lexicon, the following short rule will be sufficient. Reject all affixes and letters acquired in forming, and under the three, or two remaining letters the root may be found.

Of the Eamentic Letters.

These letters are either employed to form nouns, &c. as affixes, or prefixes. In Eamentic nouns, ה א ת are prefixed, as אצבע The finger. השמעות The sense of hearing. תהלה Praise. מ is sometimes employed as an affix, as סלעם A kind of insect; פדיום Redemption, it also forms adverbs, as יומם Daily; פתאם Suddenly; חנם Gratis, for nothing. Most frequently as a prefix, as מאכל Food, sometimes it is doubled, as מגורות Granaries; often it forms nouns denoting the instrument, as מגן A shield; מפה A pair of bellows; מפתח A key; מורה A fan to winnow corn; מנורה A candlestick; מאור A light. נ is used as a prefix in proper

names, as in Nimrod, Naphthali, sometimes also in nouns not proper, as נִפְתוֹל Contention; נִמְנוּה Contempt; it is more frequently used as an affix, as קָרֵבֶן A gift; כִּבְשָׁן A furnace; חֶסְרוֹן A deficiency; זִכְרוֹן The memory. י is frequently prefixed in proper names, as Jeconiah, sometimes to nouns not proper, as יֶלְקוֹם A bag; יִנְשׁוּף A bat; יִצְהָר Oil; יָקוֹם Substance; postfixed it forms adjectives, as נִכְרִי Strange; חֲפֵשִׁי Free; also ordinal numbers, as שֵׁנִי Second; שְׁלִישִׁי Third; also gentile nouns, as מִצְרִי An Egyptian; עִבְרִי A Hebrew; עֲרָבִי An Arabian; כְּנַעֲנִי A Cananite; כַּשְׁדִּי A Chaldean, &c.

Of the Paragogic Letters.

The six paragogic letters found at the end of words, appear only annexed for the sake of sound, but in reality they supply the place of adverbs. א paragogic, after the manner of the Arabians, is added to the persons of verbs that terminate in ו, as הֵלְכוּ־א Those who have walked. The employment of ה paragogic, is very common, chiefly in the preterite and imperative, second person masculine, also in the first person of the future of both numbers, also to the infinitive and participle, also to the pronoun, &c. as לָכֵה־ To thee, it is also added to nouns of place, as יָמָה־ Towards the sea; שָׂאֲלָה־ To the grave. ו paragogic, is added in regimen, as הִיטּוֹ־אָרֶץ The beast of the earth. י paragogic, is frequently added to the infinitive, to nouns, participles, and even to the particles, as מִנִּי From. ן paragogic, is joined to the termination of verbs, as קוּמּוּ־ן They have arisen; תֹּאֲהַבּוּ־ן You will love. ת is added to three infinitives, as יִבְשָׁה־ To dry up; יִכָּלֵה־ To be able; שִׂנְאָה־ To hate.

*Of the Adverb.**

Adverbs seem originally to have been contrived to

* Many Hebrew adverbs can be traced to their source, thus יָמָה is the par-

express compendiously in one word, what must otherwise have required more, they may be divided into several classes.

Adverbs of Place.

אן Where? איכה In what manner? אנה Hither. מאין Whence? פה Here. פו In this place. מפה Whence? מנה From what place? הנה Hither. הלום Thither. שם There. שמה There, thither. משם Thence. חוזה חוץ Abroad, or without. מעל מלמטה מעלה מעל Beneath. מטה מלמטה מעלה מעל Beneath. אחורניח Backwards. פנימה פנים Before.

participle Benoni in Kal, from יתר To be redundant. מאר is a substantive noun, an effort, from אור To bend. מהרה is a noun feminine, from מהר To hasten. איה is compounded of אי Who? and פה To turn towards. From אי and thus we have איך and איכה. הנה comes from הנה To be present. אפס the preter of Kal, To fail. נגר To stand before. טרס A cutting. The composition of לפנים is evident. אחר is a noun denoting, the back parts. פתאום is from פתא Sudden. רק To evacuate. הלום is from הלב To smite. אין is a noun denoting, vacuity. עור is the preter of Kal, To persevere. רגע is the preter of Kal, To shake, or vibrate. מרוץ has for its root ירע To know. This principle is common to every language, Mr. Ruddiman in his small Rudiments, page 66. has shown this with regard to the Latin adverb. Mr. Horne Tooke in his Diversions of Purley, Vol. I. page 494. has shown it with regard to the English language. According to this ingenious author, *ly*, a very common termination of adverbs, is a corruption of the adjective, *like*. Adrift, is a contracted participle; Aghast, Agast, from Agazed; Ago, from Agone; Asunder, or separated; Needs, that is, need is; Anon, that is, in one; Alone, that is, Al one, only, one—like; Alive, in life; Asleep, on sleep; Aboard, on board; Adieu, to God; Fare well, go well; At wo, in two; Athree, in three; Awhile, a time; Aloft, on loft; Halt, the imperative of the Anglo-saxon verb, To hold. Lo, is the imperative of Look. Once, twice, thrice, the genitive of One, two, three. Rather, is an old comparative of the old adjective, Rath early, seldom, uncommon, scarce, rare; Stark, strong; Aye, or yea, is the imperative of a verb, and means, Have it, possess it, enjoy it; and Yes, is, Ay-es, have, possess, enjoy that; Not, no, mean, averse, unwilling.

Of Time.

מת When? עד-מה How long? עד-אן To what time? עתה Now. מחר To-morrow. תמול Yesterday. שלשום Three days ago. פנים Before. מלפנים Before this. מזה Hence from this place. קדם Formerly, anciently. מקדם From antiquity. תמיד Always. נצח Perpetually. עולם For ever. עד-אם Until. עד-כי Until, when. טרם Not as yet. פתאם Suddenly. רגע In a moment. מהר Quickly. אזי אז Then. אחרי אחר After. כבר A long while ago. עוד As yet. עד-כן As far as. אחר-כן After these things. בכך Hence, at length. הלוך Hither.

Of Demonstration.

הנה הין הא Lo!

Of Interrogation.

ה Whether? אם If? whether? האם Whether indeed? איך הין In what manner? איכה What for thee? איכה In what manner for thee? מה How? O How? What? מדוע Wherefore? למה For why? כמה How often? How many?

Of Affirmation.

באמת Truly. כן Thus, so. אכן Surely. אך At least. אמנם Truly. אולם For certain.

Of Denying and Doubt.

בלתי בלי לא אין Not. בל By no means. אל Lest, not. לest not. אולי Perhaps.

Of Quality.

ריקם Vainly. חנם For nothing. עברית After the manner of the Hebrews. שווא In vain. יהודית After the manner of the Hebrews. ארמית After the manner of the Syrians.

Of Separation, &c.

יחד Together. יחדיו At once. לבד Separately.
רק-אך Only.

Of Increase.

יותר More. הרבה רב Much. רבת מאד Very much.
אף-כי How much more?

Of Diminution.

אט Gently. מעט By little and little. אף-כי How
much less? כמעט Almost.

Of Likeness.

ך As. כה Thus. כמורכב In a similar manner. ככה
Thus. ככה Such.

Of Number.

אחת First. שנית Second. שלישית Third. רביעית
Fourth.

*Of the Prepositions.**

אל To. אליו Towards. אזל At, nigh to. אחרי אחר

* “Every preposition,” Mr. Robertson in his Grammar, page 267. observes, “has in it the signification of a noun.” Thus אל Tendency; על Superiority; מן Cutting; עם Communion; אחר Following; עבר Passage; גלל Rolling; מען Response; ערי Passage; בין Division; תחת Descending; עמך Nearness; בלה To waste; אר Presence; חלף Succession; עמד Standing. Concerning English prepositions, Mr. Horne Tooke, page 349. observes, “that the preposition, With, is an old imperative, and signifies, join; that Through, signifies a door, or passage; From, signifies, beginning; For, is a noun denoting, cause; To,* signifies, finished; By, is the imperative of a Saxon verb, Beon, to be; Between, or be-twaen, betwixt, is the Gothic form of the same meaning. Before, Behind, Below, Beside, these prepositions are merely the imperative; Be, with the nouns, fore, hind, low, side; beneath, of be and neath, the positive degree

* Mr Horne Tooke on this preposition is not quite accurate, *to*, is nothing else than the present of the indicative of the verb, *to do*, the *d* being changed into *t*. In the year 1791, when a Student in the Greek Class, University, Glasgow, we asked the opinion of the late Professor Young, one of the best Philologists either in this, or in any other country, and it gave us pleasure to find that his sentiments on this part of etymology were the same as our own.

After. **ב** In, on account of. **ל** Between. **לפני** Before.
בין Between. **הלאה** Beyond. **חוץ** Without. **מן מני כ**
 From, or out of. **בדי מדי** In. From. **מול** Against.
ממול Over against. **נכה** Just opposite. **נגד** Before.
סביב About. **עבר** Over. **אל-עבר** Over against. **עדי עד**
 Until. **על** Above. **עמה** Nigh to. **אפס** Besides,
 except. **תחת** Under. **למו** For them, or like. **בגלל**
 On account of. **חלף** For. **עמד עם** With.
זולת מלבד בלעדי Besides, except. **בלתי בלי בלא** Not.

*Of the Conjunctions.**

ו And. **אף** Also. **גם** Even. **או** Or, whether.

of an adjective, of which the comparative, nether, or lower, is still in use, as the nether-milstone; Under, that is, On-neder, being the Dutch for, below. Beyond, or Be-passed; Ward, to look at, hence toward, and fromward; Athwart, wrested; Among, amongst, mixed; Against, opposed; Amid, amidst, in the middle; Instead, in place; About, extremity; After, is the comparative of the old adjective, Aft, or behind, which is still employed by seamen; down, low; Up, Over, Bove, Above; head, seems to be the original meaning of all these.

* **אז** Intention; **גם** Collection; **אשר** Track; **עקב** The following of a track; **יען** He will answer; **לכן** To firmness; **אן** Bending; **לו** Folding. Concerning the English conjunctions, Mr. Horne Tooke, page 185. observes, that

IF	Are the Imperatives	GIF	Of their Respective Verbs	GIFAN	To give.
AN		AN		ANAN	To grant.
UNLESS		ONLES		ONLESAN	To dismiss.
EKE		EAC		EACAN	To add.
YET		GET		GETAN	To get.
STILL		STELL		STELLAN	To put.
ELSE		ALES		ALESAN	To diminish.
THOUGH		THAFIG		THAFIGAN	To allow.
or		or		or	
THO'		THAF		THAFIAN	
BUT		BOT		BOTAN	To boot, to superadd.
BUT		BE-UTAN		BEON-UTAN	To be out.
WITHOUT		WYRTH-UTAN		WYRTHAN-UTAN	To be out.
AND		AN-AD		ANAN-AD	Dare congeriem.

LEST is the participle LESED of LESAN, to dismiss.

SINCE { **SITHTHAN**
SYNE
SEAND-ES
SITHTHE
 or
SIN-ES } is the participle of SEON, to see.

לֹא-כֵן Not so. אֲךְ But. אָבֵן Nevertheless. גַּם-כִּי Al-
though. כִּי-אֵם For since. וְלֹא Although. אֵלֶם
Nevertheless. כִּי For. אִם If. לֹא אִם If not. אִלּוּ
If לֹא If not. אֲשֶׁר Because, when. עַקֵּב Because.
לִכֵּן Therefore. עַל-כֵּן On this account.

Of Interjections.

אֵי הוּי אֹי אִוִּיהָ I pray! I beseech! לֹו נָה אֲנָה כִּי
Woe! חֲלִילָה אַחֲרָה חֲרָה אַחֲרָה Ah! Alas! אֵלֶּי O! Alas! חֲלִילָה
Far be it. הֵאָה Well! הִבּוּ הִבֵּה Come! אֲחֵלִי O that!
I wish! אָמֵן Amen! הוּי Ho!

Syntax.

The adjective for the most part agrees with its sub-
stantive in gender and number, as אִישׁ טוֹב A good man.
Some masculine adjectives are united with feminine
nouns, and the contrary, as אֲמֶרֶת הַגְּדֹלִים The great
lights; אֲבָנִים גְּדֹלוֹת Great stones. Adjectives, except
the numerals, are put after their substantives, if not so,
the substantive verb is understood. When two sub-
stantives of a different gender have the same adjective, it
is commonly of the masculine gender, בָּנָיו וּבָנָתָיו אֹכְלִים
His sons and his daughters eating. An adjective singu-
lar is sometimes joined to a noun plural, יֵשֶׁר מִשְׁפָּטֶיךָ
Right thy judgments. A verb generally agrees with its
nominative in gender, number, and person, אִישׁ הָיָה
The man was. Sometimes a plural nominative is joined
to a verb singular, as בְּרָא אֱלֹהִים בְּרֵאשִׁית In the be-
ginning the Gods created. Sometimes a feminine noun
is joined with a masculine verb, as יְהִי מֵאֲרָתָהּ Let there
be lights. A verb plural may be joined with a singular
noun, as נִסּוּ רָשָׁע The wicked flee, that is, each

THAT, is the article, or pronoun, THAT.

As is ES, a German article, meaning *it, that, or which*. And

So is SA or So, a Gothic article of the same import with AS.

wicked man. A substantive noun is often found alone in the body of a sentence, when it is neither a nominative to a verb, nor governed by a verb, and has no preposition nor sign of a case before it, in this situation it stands for the instrument by which an action is performed, or the cause, or manner, as **נִתְּשָׁה זִכְרוֹ הֵמָּה** Their memory shall perish them, that is, with them, Psalm ix. 7. The infinitives of verbs are employed as substantive nouns, and as such, admit a preposition to be prefixed, as **בְּנִיחוֹ** In his flight. An infinitive added to a verb often intimates continuance, as **מוֹת תָּמוּת** Dying thou shalt die, that is, be continually liable to death. The conjunction **ו** sometimes supplies the deficiency of the signs of person, mood, and tense, and unite it in meaning to a preceding verb, as **וּכְבַּשָׁה** And subdue it, for subdue ye it. The personal pronouns are often placed alone, the substantive verb to be supplied, as **אֲנִי אֵל שָׁדַי** I God all-sufficient, supply, am. Lastly, the pronoun is often repeated after a relative by a pleonasm, as **אֲשֶׁר תִּדְפְּנוּ רוּחַ** Which the wind shall drive it away, Psalm i. 4.

The writings of the Old Testament are presented to us with such solemnity as to call forth our endeavours to understand them in the language in which they were first promulgated. An acquaintance with the Hebrew Scriptures is so pleasant, and at the same time so profitable, and their beauties so many, as fully to recompense the labour and time employed in the acquisition of their language. So very important is the knowledge of the Hebrew to the ministers of the Gospel, that he who is ignorant in this department of philology should feel ashamed when he undertakes to unfold to his people any part of the Scriptures: for even the New Testament cannot be fully understood by those who are ignorant of this language. Melancthon often declared that he preferred the knowledge of the Hebrew before the wealth of a kingdom. Nor should we wonder at this, when we consider that it

is a language from which all others have sprung, and to which still in innumerable instances they can be traced. This was the language of our first progenitors, and the common one at the dispersion. Many proofs might be brought forward, were it necessary, showing that this language, when the Code of Scripture was settled by Ezra, was in substance the same that it was before the deluge. This language is superior to all others, in consequence of its simplicity, its purity, its energy, its fecundity of expressions and significations. In these particulars it excels every other language. These qualities still excite our admiration; and hence we infer its incomparable beauty in the age of the Jewish Legislator, and what effects it would naturally produce; could we know it now, in all that fulness in which it was spoken and written in the days of David and Solomon. As far as we are able to determine its character from the few books that have been handed down to us, we perceive that its genius is simple, primitive, natural, and in perfect unison with the character of those patriarchs who employed it themselves, and transmitted it to their children in its native simplicity and purity. Its words are comparatively few, yet concise and expressive, derived from a very small number of radicals, without the artificial composition of modern languages. No tongue, ancient or modern, can rival it in the happy, and rich fecundity of its verbs, resulting from the variety and significancy of its conjugations, which are so admirably arranged and diversified that by small changes, they express the various modes of acting, suffering, motion, rest, &c. in such a peculiar manner, that frequently in one word they convey an idea which in any other language would require a tedious paraphrase. To these may be added the monosyllabic form of the language, which by a few prefixes and affixes, without affecting the root, varies the signification almost at pleasure, while the method of affixing the person to the verb exhibits the gender of the object introduced. In the

nouns of this language there is no flexion except what is proper to determine the gender and number; its cases are marked by single letters at the beginning of the word, the pronouns are only single letters affixed, the prepositions are of the same nature prefixed. Its words follow one another in an easy and natural arrangement, without intricacy or transposition, without suspending the attention, or involving the sense by intricate and artificial periods. All these excellences combined, plainly demonstrate the beauty, the stability, and antiquity of this language. As the Hebrew language is peculiar, though simple in its structure, the student in his endeavours to acquire a knowledge of it, must ever attend with all possible care to its particular genius, when he finds himself at a loss, there is one method, which, if he constantly observe, he will at last surmount every difficulty. The rule is this, when a Hebrew word comes before him for which he cannot account, nor find the root, let him take the first letter of it and turn to the Lexicon, and attend carefully to the account which is there given of it. Thus Psalm ii. 3. מוֹסְרֹתֵינוּ mūsērūthīmū, L. p. 72. informs the student that מ is one of the Eamentic letters; L. p. 37. where it is said that ו inserted after the first radical, denotes a noun implying present action. The next two letters are radicals, ס and ר, and therefore when the root is found they will form the greater part of it. L. p. 97. informs him that of סר sēr, אסר āsēr, To bind, is the root; either the Grammar, or the Lexicon, when the root is found, easily accounts for the remaining letters. G. p. 4. L. p. 37. give information concerning ור. G. p. 7. L. p. 55. explain the last three letters. Proceeding in this way with every letter that is servile, and the root, by perseverance, will soon be found out, and when found, its meaning, whether primary or secondary, must be duly considered, for upon *this* his progress will greatly depend; this slow but sure method will overcome every obstacle, for a drop of water makes a stone hollow, not

by force but by constant falling. It is *practice* that will demonstrate the truth of the preceding rules, and to these he will soon be able to add observations, which occur to him during the course of his reading. He therefore ought, without delay to read the Psalms, and thence the change will be easy to any part of the Sacred Volume, as he proceeds always keeping in mind that diligence removes every impediment, thus he will find his way become more and more agreeable, and will at last perceive with what propriety the poet Milton makes a divine person say concerning this language:

If I would delight my private hours
With music, or with poem, where so soon
As in our native language can I find
That solace? All our law and story strow'd
With hymns, our Psalms with artful terms inscrib'd;
Our Hebrew songs, and harps in Babylon,
That pleas'd so well our victor's ear, declare
That rather Greece from us those arts deriv'd,
Ill imitated while they loudest sing
The vices of their deities, and their own.
Remove their swelling epithets, the rest
Thin sown with aught of profit or delight,
Will far be found unworthy to compare
With Sion's songs, to all true tastes excelling.

Paradise Regained.

HEBREW LEXICON.



א

Is the first letter of this, and perhaps, the Ethiopic being excepted, of every other alphabet. It is servile, and as such, is used both as a prefix and affix, or postfix. It forms many nouns, being one of the Eamentic letters, as the article A does in English, both having the same origin, as, אִישׁ, A man, from יִשָּׁה, Existence. The א in this use of it, is a contraction of הוּא, denoting permanent existence. It is also prefixed to verbs, as, אֶבְקֶה, I will visit, the א, in this application of it, is a contraction of the pronoun אֲנִי, I. As an affix from לֹא, Not, it almost changes the meaning of the root; as, כִּלְא, To restrain, or, not to finish, from כִּלֶּה, To finish: as an affix from הָא, To behold, which is undoubtedly the same root, as, הוּא, Permanent existence, like alpha of the Greeks, it denotes something peculiar in the meaning, or calls our attention to it; as, בִּטְא, To speak very unadvisedly, from בִּטָּה, To speak unadvisedly. In this view it may be reckoned paragogic, and as such it supplies the place of an adverb. It is likewise used to the person of verbs that terminate in י, it then also denotes a continuance or intensity of the idea, and has the force of הוּא, from which it seems to be formed. Thus we find in Isaiah 28, 12. לֹא אֲבוֹא, literally, they would not, Montanus has it, Noluerunt audire, they were unwilling to hear, but according to this view which we have taken, it should mean that the Prophet charges them with the crime of continuing disobedient, which was a character too just of that stiff-necked, but highly favoured people, a charge still applicable to them, and which will remain so till the time which God has appointed for bringing back his ancient people shall arrive.—Amen, so come Lord Jesus.

אבב or changed by the Massoretic pointing into אביב (*see preface foot note.*) The ideal or primitive meaning of this root seems to be, to extend, hence, m. spica cum culmo, a stalk of corn with the reed, on account of its extension in growing. Arista virens, a green stalk, this being the colour of the grain at that time, Mensis Martius, the Month of March, because this is the season of the year when the corn is fully extended or grown. Hence, m. אב Viror, greenness; fructus recens, fresh fruit; the dropping of the last radical never changes the root nor the primitive meaning of it. Chald. אבב אבב Idem, the same. m. אב Pater, a father, from the affection, &c. which he extends towards his children; auctor vel inventor primus, an author or first inventor, because he increases or extends improvements; doctor, a teacher, or one extending instruction; dux, a leader, or one extending care for the direction of those who are under his authority; avus, a grandfather; proavus, a great grandfather; plural. אבב Patres, fathers; quilibet majores, any kind of ancestors. Chald. אבב אב The same, idem, אבב Schulteus informs us that the ideal meaning of the root is, "one who has gone from his friends, &c. without the hope of returning," hence periit, to be quite spent, or gone. Hiphil, אבב Perire fecit, to cause to perish; perdidit, to destroy; m. perditio, destruction; periens, perishing. f. אבב Res amissa, the thing lost, m. destruction. אבב אבב אבב m. Perditio, destruction; perditionis locus, hell, or the place of destruction. R. אבב To extend; voluit, to desire, the mind then extending its desire; acquievit, to acquiesce, the mind extending its assent for the attainment of some desire. Mr. Bates is of opinion that the ה in this word is radical, we are of opinion that it is not, nay, we would extend the principle to every root where ה is not strictly radical, (see Mr. Barker's Lexicon, preface page 8th.) m. voluntas, will; desiderium, desire. Hence, אבב m. Egenus, needy, or the person extending desires for necessary things, also, אבב f. Appetitus, lust, or desire improperly extended. אבב Heu! ah! eheu, alas, an interjection expressive of the extension of desire. אבב Ah! alas! O! oh, pater mi, O my father; its composition shows its meaning. m. אבב Mæror, sorrow, desirous of relief. f. אבב R. אבב Arabic, cutting off, the point, terror, or glittering of a sword; cuspis, a spear; mucro, a dagger, from their power of cutting off. אבב To be intricate or winding as a flame in ascending. Arabic, أبق A runaway, perhaps from the winding employed in escaping from the enemy. אבב Elevari, to be elevated as

smoke in ascending ; elevare se, to elevate oneself. **מ. אבטח** m. Pepo, a melon, R. **אבטל בטח** To be desolate ; luxit, to mourn, the consequence of desolation. Hithpael, **האבטל** Idem, the same ; lugens, mourning, m. luctus, grief, as a participle, at, ast, but ; veruntamen, nevertheless ; immo, nay ; fluvius, a river, or **אבטל** R. **אבטל יבטל** f. R. **בנה** To build ; lapis, a stone, because used in building ; massa, a heap as of stones ; pondus, a weight as of stone, m. p. sellae parturientium et figulorum, seats for parturient women ; and, potters, from being made of stone. **מ. אבט** m. R. **בנט** To bind ; balteus, a girdle ; cingulum, a belt, from their binding, we are of opinion that **בנה** To build, is the true root, for it is well known that **ה** is used for **ה** feminine, and **ט** though radical, for **ת** servile. **אבטעכע** f. Pustules, R. **בער** Saginare, to fatten. **מ. אבוס** m. Præsepe, a stall where cattle are fattened. **מאבוס** m. p. Granaria, granaries ; horrea, barns where those articles are kept, fit for fattening cattle. **אבט** To grind, m. **אבטק** f. Pulvis, powder, pulvisculus, small dust produced by collision. Niphal, **אבטק** Luctari, to wrestle, because they contended in the sands. **אבט** m. Robustus, strong ; potens, powerful ; plural robusti, strong ; tauri, bulls ; juvenci, bullocks ; equi, horses, from their strength. **אבטק** f. Ala, penna, a wing, from its strength. Hiphil, **אבטק** Volavit, to wing, or fly. **מ. אבטק** m. Father of blessings, R. **ברך** and **אב** **אבטק** m. **אבטק** f. Fasciculus, a bundle ; sarcina, a burden ; cuneus, a wedge ; agmen, a band, from the parts of which they are composed, being gathered or cut off, R. **נר** To cut off or gather. **מ. אבטק** m. R. **נר** To protect ; nux, a nut, the shell protecting the internal part. **אבטק** To collect, m. gutta, a drop, or small collection of water, R. **גלל** To roll. **מ. אבטק** m. R. **גב** To abound ; stagnum, a pool, from its plenty of water. **מ. אבטק** m. Juncus, a reed, from its abounding in marshy places ; cortina, a kettle, from its containing plenty of water. **אבטק** f. R. **גב** To protect ; crater, a cup, protecting or holding its contents. **מ. אבטק** m. R. **גבטק** To strike ; ala, a wing ; agmen, a band, as of an army, from their power of striking ; also, **אבטק** m. p. Partisans, auxiliaries. **אבטק** to gather ; collegit, to collect ; conguessit, to heap together ; comportavit, to carry into one place. **אבטק** f. Chald. **אבטק** Epistola, litera, a letter, or a gathering of sentiment, or because it used to be rolled when sent away. **מ. אבטק** m. Numulus, money, from its being collected for the benefit of traffic. **מ. אבטק** m. Pelvis, pollubrium, a basin for receiving the blood of victims, R. **אבטק** To gather, and **טל** the Arabic term now not used, for blood. **אבטק** or **אבטק** Mist,

R. ירה To project. ארב To grieve. Hiphil, האריב Cruciavit, to torture, to waste, to consume, R. רב To murmur, mutter, grumble. אורית אורה f. p. R. ירה To cast or project, causes or means of producing any thing. Chald. ארין as a participle from the Heb. און at that time. ארב Rubere, rufum esse, to be red; m. pyropus, a precious stone; rubinus, a ruby; homo, a man, from their colour. ארמה c. Terra, the earth, being red. מ. ארוב m. Ruber, rufus, red. מ. ארמרב m. subrubidus, very red; f. ארמורה f. also ארמרמה f. red. רן m. R. רן to direct, rule, judge; basis, stylobates, a basis or supporter, a socket. מ. ארין m. Dominus, a lord or ruler, from the power of supporting, it is used concerning God or men, then, or at that time. ארני Only concerning God. Chald. בארין ארין Tunc, then, from the Heb. און which see, אר Niphal, נארי נאר Hiphil, הארי Magnificavit, to make glorious, m. mensis Februarius, the month of February, from the exuberance of the earth at that time in eastern countries, m. אררה f. Magnificencia, grandeur; toga, a cloak, from its splendour. אררי m. Chald. אררה Area, a barn floor, from its exuberance. מ. ארי Magnificus, grand; validus, powerful, from grandeur, a robe of honour adorned with fur. Chald. ארנרניא Senatores, judges of the first rank, from ארי Glorious, or first, and נרין Judices, judges, ארורה Chald. Sedulo, carefully; diligenter, indefatigably; expedite, quickly, pompously, from ארי Glorious, and אור Cito, quickly. ארבן m. Drachma, a dram, this seems to be from a Persian word درهم of the same form and meaning. ארב Amavit, to love; dilexit, to chuse, m. love, also מארב m. A lover. ארבה f. Amor, love; dilectio, a choice; amica, a female friend, נארב m. Lovely, this root is properly the same as ארב &c. ארה R. נרה To lament, ah! alas! aha O, an exclamation in fear or grief, arising from oppression or the dread of it. ארי Ubi, where, as if. איר R. אי To settle, from asking the place of habitation, or where one dwells. אהל Tentorium figere, to stretch a tent; tendere, to stretch; moveo, m. tentorium, a tent, a covering from being easily moved. אהלית f. p. אהליט m. p. Santali, aloë, aloes, because these trees at a distance appear as an encampment or tent, and to these Baalam compares the tents of Israel, Numbers xxiv. 6. אר R. אור To desire, aut, vel, sive, or whether, being particles of desire, also אוי Oh! woe! alas! מ. ארב m. R. ארב To extend; pytho, a wizard; a python or sorcerer, one who pretends to be extended with prophetic influence; uterus, m. a bottle or skin extended with wine, &c. plural, ארבות To

go round, to bend, Ethiopic, Arabic, m. titio, a firebrand quenched; torris, a firebrand; as a particle, propter, on account of; causa, for the sake of; de, concerning. **אדורה** The same. **אדור** To long after. Hithpael, **התאדור** Desideravit, to desire; cupivit, to lust; this root is the same as, **אבב** To extend, m. also, **האדור** f. Desiderium, desire; also, **אדור** f. The same. m. **מאדור** p. Desideria, desires. **האדור** f. p. Utmost bounds or desirable productions. **נאדור** f. Desirable. **אדור** m. p. Animalia terribilia, dreadful creatures; avis feralis, a wild fowl, R. **אדור** To associate, from their gregarious nature; also, outcry, or perhaps the yell of those creatures. **אדור** m. A river, R. **אדור** Gross, thick, m. stultus, foolish, that is, one who is gross or stupid with regard to divine truth. **אדור** f. Stultitia, folly; res stulta, a foolish thing; also, strength, from its thickness, as a particle. **אדור** Fortasse, perhaps. **אדור** Profecto, truly; certe, surely; veruntamen, nevertheless; also, m. an arch, R. **אדור** To hope, speravit. **אדור** m. A family, R. **אדור** To labour, m. robur, strength; vires, power; substantia, substance; opes, wealth; iniquitas, sin; vanitas, vanity; molestia, trouble; labor, toil; idolum, an image; the principal meaning is to labour, hence it denotes sorrow or fatigue, the consequence of labour, sin, idolatry, as the causes of sorrow. m. **האדור** p. Molestiae, toils, lies, vanities. **אדור** m. Uphaz, the name of a place, R. **אדור** Urgere, to press; festinare, to hasten. **אדור** m. Festinus, hastened; angustus, narrow, the consequence of pressure. **אדור** Lucere, to shine; illucere, to enlighten, R. **אדור** To flow, as light, m. lux, lumen, light; ignis, a fire; focus, a hearth for a fire. **אדור** f. lux, lumen, light. **אדור** f. Olera, pot herbs, from their flowing or perishing nature. **אדור** m. Lumen, light; luminare, to enlighten. **אדור** f. Specus, a den, whence wild beasts perceive their prey; foramen, a hole, or passage for light. **אדור** c. Signum, a mark. Chald. **אדור** The same, R. **אדור** To come. **אדור** Tunc, then. **אדור** since. **אדור** To kindle; accendi, succendi, incendi, to be kindled. **אדור** m. R. **אדור** To issue; hyssopus, hyssop, from its cleansing or detergent qualities. Chald. **אדור** Abiit, to depart. **אדור** f. Perfume, R. **אדור** Abire, to go away, digredi; proficisci, to proceed, m. itio, a journey; iter, a road. **אדור** Abire factus, compelled to depart; vagus, wandering. **אדור** To weigh, f. auris, the ear, because it weighs or discerns sounds; plural, arma, the legs of a balance, from its finding the ponderosity of bodies; a girdle, a weapon.

מאונים m. d. Lances, the scales of a balance; trutina, a pair of scales. האזין Auscultavit, to listen; auribus percepit, to perceive with the ears. אוק m. R. זק To strain off, as metal in fusing; catenae, chains, fetters made of cast iron or copper. אורה m. Indigenous, R. אורה אור Accinxit, to gird; accinctus, fuit, to be girded. התאור Accingere se, to gird oneself, to be girded. אוריע f. The arm, R. אוריע m. Cingulum, a girdle: cinctura, a belt. אהלמה f. An amethyst, R. אהל אה R. אהה To join, f. focus, a fire, because the fuel in it is gathered to a point; ah, O! heu, alas! אהה Euge, well done. אהר m. R. יהר To join; unus, one; quidam, some one person; primus, the first; plural, uni, one by one; iidem, the same persons; pauci, a few. Chald. אהרין Riddle, R. אהר חיר f. One, &c. Chald. אהר The same; also אהר f. One, &c. hence, אהר Simul, at the same time; pariter, together. Hithpael, adunare se, to join oneself. אהה Chald. or אה m. Frater, a brother; propinquus, a neighbour; agnatus, a kinsman; cognatus, a relation, from the nearness of kindred. אהר m. Ulva, a reed; carectum, a sedge; gramen, grass, the roots of which are joined. אהה f. Fraternitas, brotherhood; also a declaration, from אהה f. a. Soror, a sister; p. אהה To join; cepit, to take;prehendit, to seize; apprehendit, to understand; possedit, to possess; hæsit, cohæsit, hære, fecit, to adhere; adjunxit, to couple. Niphal, נאהו, Possessor; factus fuit, he was compelled to inherit; capi, to be taken; detineri, to be delayed. אהה f. possessio, an inheritance. אהה m. p. Animalia terribilia, terrible creatures, R. אהה Chald. To sew, R. אהה חות Utinam, O that; of. לי For me; and, אהה Alas! אהה, Chald. אהמה, Arca, a chest; scrinium, a bag; archives or the chest where archives are kept, or it is the proper name of a city, Achmeta. אהה To delay; moratus est tardavit, to be slow, as a particle, also, אהה Post, after; postea, after these things; postquam, after that; Chald. Alius, alia, aliud, another. אהה f. Alia, after another. אהה Retro, backwards; retrorsum, postremum, last; occidens, the west. Chald. אהה Alius, another. אהה Retrorsum, backwards. אהה m. Posterior, later; posterius, posterum, postremum, last. אהה f. posteritas, posterity; posterius, later; finis, the end; merces, a reward, or the end of labour; Chald. אהה In extremo, in the end. אהה m. p. Chald. Satrapæ, governors, this is not strictly a Hebrew word, but is a Persian compound, of اخش Prctium, valuable; and, ستراب

Satrapa, q. d. as if you would say, a chief ruler; hence, signifying in that language, a chief ruler. **אחשתרנים** m. p. *Cursores regii*, royal runners; cameli, camels; muli, mules; this is also a Persian word from **اخش** *pretium*, valuable; and **استار** *mulus*, a mule; hence, in that language, signifies excellent mules. **אהר** Semel, once, R. **אהר** Psalms lxxxix. 36. **אשר** To fasten, m. *rhamnus*, a bramble, from its fastening prickles. **אטט** A piece, Arabes, *sonum edidit venter*, the belly has sounded. **לאטט לאטט** to incline, quietly, softly; sensim, gently; leniter, lente, smoothly, that is with the body stooping. **אטיט** m. p. *Præstigiatores*, diviners or soothsayers, from their stooping or prying about the affairs of others. **אטט** Clausit, to shut; *occlisit*, to shut against; *obturavit*, to stop up. **אטן** To spin, m. also, **אטן** *Funis*, a rope; *filum*, a thread spun from the filaments of lint; *linteum*, linen. **אטר** Clausit, to shut; *occlisit*, to shut against, m. *præclusus*, shut out, left-handed, that is, the right hand shut or not used. **איר** To settle, m. *insula*, an island, or a place settled, how, where, alas, also, where, or a place or country distant from Judea, to find which, they must ask the question. **איין** *Insulæ*, islands; *aves insulanæ*, birds belonging to an island, a particle of negation, non, no, not, from **אין**. **איב** *Inimicatus est*, to be unfriendly, m. *inimicus*, an enemy; *infestus*, troublesome. **איבה** f. A female enemy. **איבה** f. *Inimicitia*, enmity, R. **אבב** To extend; an enemy is one who extends evil desires against those whom he hates. **איר** m. R. **איר** To put forward; vapor, a mist or cloud, from its being sent forth; *interitus*, destruction; *calamitas*, misfortune; *exitium*, death, because they relate to things which, as it were evaporate, perish, or go to nothing, and as such come upon us. **איר** f. R. **איר** To desire; *pica*, *cornix*, a crow or vulture, from its rapacity, as a particle, *ubi*, where, expressive of desire to know something. **איר** Where, from **איר** and **אי**. **איר** *Quomodo*, in what manner; *quonam*, whither; *ubinam*, where; of **אי** Desire or asking; and **איר** a particle expressive of the means. **איר** Woe to him; from **איר** to him, and **איר** Woe. **איר** R. **איר** To interpose; also, **איר** f. *Aries*, a ram; *cervus*, a stag, furnished with horns for their defence. **איר** *Planities*, a plain; *campestre*, a wood, from its strength. **איר** *Cerva*, a stag; hence, **איר** *Robur*, strength, or the means of defence. **איר** m. *Formidabilis*, terrible; in Arabic it signifies great in magnitude; hence, terror as the consequence. **אימים** m. p. *Terrores*, terrors; *idola*, idols; *gigantes*, giants, from the terrors they inspire.

אימרה f. Formido, fear. אימתה f. Formido maxima, very great fear, of אים and מרת To die. Chald. אימתן Terribiles, dreadful; terrificus, fearful; אמתניה f. The same. אין R. אין Labour or vanity; also, אי Non, not; nemo, nobody; nihil, nothing. אפה f. R. אפה To heat; epha, an epha, or the baking measure, because it was heated in an oven; ubi, where; of אי Asking; and פרה Denoting place or aspect; mean time. איש m. R. ישר Existence; vir, a man; maritus, a husband; quilibet, any person; aliquis, some person. אשר f. Vira, a manly woman; uxor, a wife. אשר The same. מ. R. אשן אשן To be black; nigrum, black; nigredo, blackness; pupilla, the apple of the eye, from its blackness. Hithpael, התאישש Virum prebere se, to show himself a man, ארתן m. R. ארתן Strong, rough; fortis, brave; validus, strong; asper, rough; horridus, dreadful, from its strength and roughness; vis, violence; robur, strength; also, a spade, see ארתן. מ. R. ארתן September, from the violent or rough weather which occurs at that time. Chald. ארתן ארתן Est, is; sunt, are. אכוב m. A lie, R. כוב. אך Tantum, only; veruntamen, nevertheless; sed, but; profecto, truly; sane, surely; utique, therefore; omnino, altogether, R. נבר To strike; a particle, denoting the striking manner or the earnestness of the speaker. אכור m. Cruel, R. כור. אכל Edit, to eat; comedit, to eat much; consumpsit, devoravit, to consume; Chald. the same; et divulgare, to disclose; proclamare, to declare. Hiphil, האכיל Comedere fecit vel jussit, to cause or compel to eat; consumpsit, to waste; cibavit, to feast. מ. R. אכיל m. Cibus, food; also, אכילה f. מ. R. אכילה m. מאכלות f. Commeatus, provision; f. culter, a knife; gladius, a sword, from their power of consuming. אבי To make ready; certe, surely; profecto, truly; utique, therefore; sane, undoubtedly; a particle, denoting that the thing is established or ready. אבה R. נבה To bend; reflexit, to bow; incurvavit se, to bend one's self, m. manus, the hand, from its bending to hold any thing; vola, the hollow or palm of the hand; to crave, urge; see אבה. אבר To dig in the earth, m. agricola, a husbandman. אל To interpose; ne, not; nequaquam, by no means; non, not, a particle of interposition or negation; fortis, strong, R. איל To be strong, Psalm xxix. 1. also, an oak, from its strength; mighty God. Chald. idem, the same; also, אלה Illi, illæ, illud; isti, istæ, ista, these; Arabic, accessit, to approach; hence, אלי Ad, to; apud, at; secus, by; juxta, nigh to; erga, versus, towards; contra, against; super, above; also, אלהי Woe to me. אלהי To lament. מ. R. אלהי m. Grando immanis, great hailstones; of אלהי

Lord or great ; and גביש Hail. מ. p. Lygna, Thyina, Thyine wood. אלה Execratus est, to curse ; juravit, to swear ; pejeravit, to violate an oath ; ejulavit, to howl ; also, f. execratio, adjuration, a swearing ; jusjurandum, an oath, f. quercus, an oak ; lucus quercunum, the grove of oaks, R. אלה To excel, because the oak is a tree excelling in strength, &c. m. Deus, God, this name is given to God, angels, rulers, idols. אלה A title of Christ, who was made a curse for us. Chald. also, אלה plural, אלהים Idem, the same. אלה f. a swearing on oath. אלה m. An oak, the place of oaks. אלה Perhaps, R. אלה. אלה f. Cauda ovis aut arietis, the tail or rump of a sheep or ram set apart or devoted for sacrifice. אלהים The divine plurality of persons in the Godhead or trinity. אלה Si, if ; Chald. Ecce, lo ; of אלה To interpose, and ו It. אלה Niphal, נאלה Fœtidus, nasty ; putidus factus fuit, to be made rotten. אלה m. p. Chald. Illi, isti, these, those, R. אלה To interpose. אלה Arabic, abiit in nihilo, to go to nothing. אלה m. Nihilum, nothing ; res nihili, an affair of nothing ; plural, idola, idols, so called because they are vain. אלה m. Mensis Augustus, the month of August, R. אלה To interpose, for then the summer heat interposes, and burns up in a great measure the land of Judea, and the neighbouring countries. אלה Alas ! woe ! R. אלה. אלה To bind ; Niphal, נאלה Obmutescere, to be mute, m. mutus, dumb, as it were having the tongue bound ; manipulus, a handful, from the hand holding it ; obmutescencia, dumb, m. also, אלה m. Porticus, a porch formed by stones closely bound ; vestibulum, a porch or entry to a house ; also a particle of firmness ; profecto, truly ; &c. אלה m. p. Vestibula, porches. אלה Idem, the same. אלה f. Fascis segetum, a bundle of rushes, a sheaf, a handful, manipulus. אלה m. Viduus, a widower, a man deprived of his spouse ; viduitas, widowhood ; אלה f. Vidua, a widow, one whose matrix is bound by the loss of her husband. אלה f. Viduitas, the state of widowhood. אלה A fictitious appellation by which he is known whose true name is concealed, from אלה and ו I. Chald. אלה אלה f. Arbor, a tree ; אלה m. p. Chald. Illi, illæ, illa, these. אלה m. A grove of oaks, from their strength, R. אלה To interpose. אלה m. Thyine wood. אלה To lead ; didicit, to learn, to be under a chief or leader ; docuit, to teach ; c. mille, a thousand, or a chief number ; Hiphil, האלה Millena parere, to bring forth by thousands. Chald. אלה Idem, the same. אלה m. Doctor, a teacher ; dux, a leader ; bos, a bull, or the chief of cattle. אלה m. Not con-

quered, R. קום. אלץ To importune; molestavit, to trouble; pressit, ursit, to urge. אב To support; hence אמור f. p. Pillars, supporters. אב Si, if; si quidem, if indeed; si quando, if when; and interrogatively, utrum, whether; an, or a particle of affirmation, &c. resting upon the truth of that to which it has relation. אב Terror, fear, R. אב Dreadful, Psalm lxxxviii. 16. אמר f. Ancilla, a young woman who has been supported, and who as a servant or mother will in due time care for and support others. אמר m. A multitude, R. המר. אמל f. Languidum, weak; infirmum, slender. אמל Languere, to be weak; debilitari, to be weakened; languidus, silly. אב אמר f. Mater, a mother, because she sustains and supports her children; bivium, a place of two ways, or a road which when we walk supports us. אמר m. p. Terrors, giants, from אב Terror. אב Metropolis, the mother city. לאב m. Natio, a people, every one of whom should support or assist one another; populus, the people: the same, Chald. אמר plural, אמר f. Cubitus, the arm, or that which supports us. Chald. plural, אמר Cubiti, the arms. אמר Steadiness; nutritiv, to nourish; nutriens, nourishing, m.; nutritivus, a nurse, m.; artifex, a workman; opifex insignis, a good workman, from their steadiness, m.; veritas, truth; amen, so be it; verum, true; Niphal, נאמר Verum esse, to be true; confirmari, to be strengthened; firmum, strong; fidum, faithful; fidele esse, to be faithful; nutriti, to be nourished. Hiphil, האמר Credidit, to believe; fidit, to trust. Chald. האמר Credidit, to believe. אמר m. Fides, faith; veritas, truth; also fidelis, faithful; verax, true; nutritivus, a tutor or governor, a child or nursling. אמר f. Veritas, truth; fides, faith; constans, steady. אמר f. Firmitas, strength; veritas, truth; fides, faith. אמר f. p. Strong pillars; also, אמר f. אמר Vere, truly; revera, in truth; scilicet, indeed; sane, surely. אמר f. A nurse, steadiness is the leading idea in every branch of this root. אמר Robustum esse, Hiphil, roboravit, to strengthen; fortificavit, confirmavit, obfirmavit, fortitude, strength; robur, plural, robusti, strong; validi, powerful; bay colour, Zech. vi. 3, 7. also, אמר f. אמר m. Robustus, stout; firmus, strong. מאמר m. p. Fortificationes, strong places; robora, forces. אמר To branch out, extolled or branched out, as words are in composition; dixit, to declare; loquutus est, to speak; cogitare, to think; proponere, to settle. Hiphil, האמר Fecit dicere, he caused to speak; fecit spondere, he made to promise. Hithpael, התאמר Verbis exaltare se, vel verbis predicare, to exalt one's self with words, or

to speak with words; also אמר Heb. and Chald. מאמר m. Oratio, a speech; edictum, a declaration. אמרי אמיר m. Ramus summus, a lofty branch. Chald. אמר אמר Agnus, a lamb. אמש Dark, gloomy, gloominess; perhaps for אשם To pass by; heri vesperi, yester evening; hesternanocte, from its being past, (see Simon's Lexicon.) אמר f. Veritas, truth, R. אמר אמרת f. A sack, R. מתה אן m. Iniquity, &c. R. אן אן אנה Quo, whither; a particle of time and place; quando, when; ubi, where, R. אנה The occurrence or presence of an object; hence, אנו We. אנה Quæso, I pray; obsecro, I beseech. אנה Chald. see אב Greenness. אנה Obvenire, to occur; evenire vel occurrere fecit, to happen; mœrere, mœstum esse, to mourn in consequence of the mournful occurrences of life; also quæso, I pray. Hithpael, מהאנה Occasionem querit, to seek occasion. אני c. Ego, I or the person present; also אני c. אני f. Navis, a ship; classis, a fleet, from their power of presenting themselves at different places; also האנה f. Mœror, mœstitia, sadness. האנה f. Occasio, an occasion. האנה To complain. m. p. Unjust men, or men who cause sorrow. אנה To sigh, to groan. אנהנו We miserable. Niphal, נאנה Suspiravit, gemuit, to groan. אנה f. Gemitus, a groan; suspirium, a sigh. אני c. Ego, I. R. אנה The occurrence or presence of an object; and נכה Coram, before, hence אנכי from נכה אני I, before or present; plural, אנהנו from אנונכה We, before or present. אני We, is compounded of אני I, and נו from נו To increase, (see Simon's Lexicon, page 64.) plural, נחנו אנהנו Nos, we. Chald. אנה plural, אנה Idem, the same. אנה m. R. נכה To hit; libella, a plummet, a level or plumb line; perpendiculum, because it tries or hits the perpendicularity of a wall in building, also to dissolve, to melt, hence a part taken for the whole, lead. אני I, from אנה To present, and כה here. אנה Hithpael, האנה Lamentari, to bewail; plangere, to beat, queritari, to complain. אנה m. Planctus, beating of the breast; mœror, sadness; luctus, grief. אנה Chald. Illi, isti, they. אני f. Illæ, istæ, idem, the same, R. אנה Which, see. אנה Cœgit, to compel; exegit, to demand; urgere, to press; Chald. premens, pressing. אנה To breathe, Hithpael, אנה Irasci, ira, commoveri, to be angry, because in anger animals breathe stronger. אנה m. Ira, anger; facies, the countenance; nasus, the nostril, R. אנה To heat through; hence wrath or warmth in passion, also the nostrils, whence issue a warm steam, also the countenance where it is perceived. Chald. אנפה f. אני m. Facies, vultus, the countenance, R. אנה To breathe. אנה f.

Ardea, a heron, from its angry disposition. נאנק אנק To moan or groan or cry out; clamavit, exclamavit cum gemitu, to cry with groaning. אנקר f. Exclamatio, a crying out; gemitus, a groan; at-telabus, a little locust without wings, from its doleful cry. נאנש אנש Niphal, Ægrum esse, to be infirm; infirmitate affici, to be affected with weakness. אנש m. Æger, sick; infirmus, weak, incurable; mortiferus, death bearing; homo, man, from his frailty; also Chald. אנש Idem the same. אסך m. A pot of oil; see סוך אסכ m. horreum, a barn. אסכ m. R. כס To smell; horreum, a barn, from the smell of the grain. אכך m. R. כן To pour out; exitium, destruction; mors, death, from the separation of soul and body. אכך To gather; Hiphil, האכך Collegit, to collect; retraxit, to draw back; receptit, to take; abstulit, to take away. Niphal, נאכך Congregatus, assembled; receptus, received; sublatu fuit, taken away. אכך f. Collectio, a gathering. אככך m. Collecta turba, a crowd gathered. אכר To bind, ligavit, vincivit, obligavit, m.; vinculum, a chain; ligatio, a binding; obligatio, giving security, Chald. also אכר Interdictum, a prohibition. אכר m. אכר m. vinctus, bound a prisoner. מכר m. מכר m. Vinculum, a chain. אעך Chald. Lignum wood, it is for the Heb. עץ. אף m. Wrath, the nose, face, nostrils, R. אפר To heat; etiam, also; quinetiam, moreover, a particle denoting the heat or earnestness of the speaker. אפר To bind; amicitvit, to clothe; accinxit, to gird, hence אפרך m. A royal tent, pavilion. אפור Ephod, an ephod or short cloak without sleeves, girded over all the other garments; amiculum, a small robe. אפרה f. Amictus, the girdle of the ephod. אפרה To heat through or dress victuals in an oven, or on coals; coxit, to bake; pinsuit panem, to knead, m.; coquus, boiled, m.; pisto, m.; a baker, f. an epha or the baking measure, about a bushel, because this quantity was baked in a common oven. מאפרה אופה m. Coctum, boiled; coctura, a boiling, a baking. תפיניכ m. p. Cocturæ, things which are seethed. אפל To hide; sol occidit, the sun sets; Arabic, caliginosus, dark; obscurus, not clear; also מאפל m. ; אפל f. caligo, darkness; obscuritas. אפילור f. p. Obscura, not manifest; serotina semina, late seed. אפן m. R. פנה To turn; rota, a wheel; modus, a measure, from its round form. אפט To fail; desiit, defecit, defectus, a failure; finis, a boundary; nihil, nothing, or a failure; nemo, nobody; preter, except, a particle of failure; dual, number; tali pedum, the soles of the feet, from their being at the extremity. אפע אפעה f. Vipera, a viper, from its swelling, R. פעה To swell or puff

nothing, that is, a puff of wind or only vanity or nothing, also a hyena.
 אפק To face, to surround, to compass, circumdedit, R. פה To turn round
 as the countenance in speaking. אפק Hithpael, מהאפק To put a force
 upon, to restrain; confirmavit, to strengthen; continuit, to hold; re-
 pressit se, to keep back one's self. אפק m. Fortis, brave; torrens, a
 flow of water; alveus, a stream, R. נפק To draw or bring forward.
 אפר m. R. פר To break; cinis, ashes; velamen, a covering as of
 ashes, from the smallness into which the particles are broken.
 אפריון m. Thalamus, a marriage bed, from פרה פרת Chald.
 Thesaurus, a treasure; ærarium, money; tributum, a tribute, sup-
 posed to a word not from the Hebrew, it rather appears to be from
 the Greek, ἀνατίθημι, to place or lay up. אץ m. Narrow, to press;
 אצבע The finger, R. צבע. אצל Reponere, to set apart; seponere,
 to lay aside; reservare, to keep back, as a particle; apud, at; juxta,
 nigh to; penes, in the power of; prope, near. אציל m. Axilla, the
 armpit, from its being distinct from the body; also, ala edificii, the
 wing of a building; p. m. optimates, magnates, selecti, persons set or
 kept near one, chief men the most excellent. אצער R. צעד
 To proceed. אצר To lay up, to store or treasure; thesaurum collegit,
 to gather money; recondidit, to lay up treasure; hiphil, idem, the
 same. אצור m. Thesaurus, treasure, p. אוצרות. אקרה m. A carbun-
 cle, R. קרה אקן m. Rupicapra, a wild goat, Schultens derives it
 from the Arabic, אקי signifying shyness or loathing, a name very
 descriptive and just. אראל m. Valens, strong; prævalidus, very
 strong; from ארי A lion; and אל God; the lion of God; nuncius, a
 messenger; legatus, an ambassador. אר To flow, m.; light; see אור
 also m. A river. ארב To view, prospexit; insidiatus est, to lay in
 wait, m.; insidiæ, snares; latibulum, a den to lie in wait; also מארב
 m. ארבר f. Specus, a lurking place: cataracta, a great fall of water;
 specula, a watch tower; fenestra, a hole; caminus, a chimney; fuma-
 rium, the tunnel of a chimney; also m. locusta, a locust; from רבר
 Many, from their number, p.; gates, obices. ארנ To weave, texuit,
 attexuit, texens, weaving; textor, a weaver; textura, the frame of the
 cloth; radius textoris, a weaver's shuttle. ארבע R. רבע also ארבעה
 four, ארבעת, ארבעתים Chald. Purpura, purple cloth, being
 the production of the loom; also ארנמן Idem, the same. ארנו Arca,
 a coffer; capsula, a casket, so named from being woven. ארה Carp-
 sit, to gather, to snatch; decerpsit, to pluck away. ארי m. Leo,
 a lion, from its snatching its prey. אריאל Ariel. c. Arca, a

chest in which articles are gathered; *loculus*, a coffin or chest. **ארור** f. *Stabulum*, a place where cattle are collected; *præsepe*, a stall. **ארו** Chald. *En, lo*; *ecce*, behold, R. **אר** To flow as light. **ארז** m. *Cedrus*, a cedar, the ideal meaning is firmness, and as such it is still found in the Arabic. **ארה** *Iter fecit*, to go; *profectus est*, to proceed, m.; *viator*, a traveller; *iter faciens*, making a journey; *iter*, *via*, f. a way; *consuetudo*, a custom. Chald. **ארהא אוררה** *Idem*, the same. **ארח** f. *Comitatus*, a train or retinue of attendants; *coetus commeantium*, an assembly of travellers; *viaticum*, victuals; *cibarium*, food, because it goes along with us. **ארב** m. R. **רבב** Many. **ארך** Is long, *prolongari*, to be extended, m.; *longitudo*, length; *longus*, extended. **ארכ** f. *Longum*, long; *diutinum*, *diuturnum*, lasting; *sanitas*, health or prosperity, from its continuance; Chald. f. *Prorogatio*, or lengthening out the time. Chald. **אריך** *Decens*, proper; *conveniens*, fit. **ארכ** R. **רכ** To be elevated. Syria, **ארמון** c. *Palatium*, a palace, *arx*, a tower, from their height or grandeur. **ארן** m. *Ornus*, a wild ash, R. **רן** To vibrate freely, or fir tree, from their waving motion. **ארון** c. An urn, from its reverberating sound. **ארנב** f. *Lepus*, the hare; from **ארה** To crop; and **ניב** The produce of the ground. **ארע** Chald. *Terra*, the earth; for **ארץ** *Terra*, the earth, c. more frequently f.; *regio*, a country, R. **רץ** To crumble, from its divisibility. Chald. **ארקא ארקא** *Terra*, the earth, R. **רק** To attenuate, because the ground or dust may be very small. **ארר** R. **אר** To flow; *maledixit*, to curse; *exsecratus est*, to be cursed, or to declare any thing transitory or flowing; we are of opinion that **אר** is in reality only a contraction of **ארר** the principle extends to a great many roots of the same form. **ארה** *Maledictio*, a curse. **ארש** f. R. **ארש** Arabic, to desire; *effatum*, speech or the expression of our desire, to betroth; *desponsavit*, desire. **אש** c. R. **אשש** Strong; *ignis*, fire, from its power or strength. Chald. **אשה** *Idem*, the same. **אשר** m. *Ignitum sacrificium*, the consumed sacrifice. **אשר** m. R. **שור** To pour forth; *effusio*, *decursus*, a river, a stream, from its pouring forth. **אשר** f. R. **ישר** Existence; *fundamentum*, ground work, a woman or the person existing, a sacrifice; from **אש** Fire, because consumed with fire. **אשדודי** *Asdodia*, after the manner of Ashdod. **אשין** To be black; see **איש** **אשכול** R. **שכל** To be deprived. **אשך** m. R. **נשר** To bite; *testis*, a testicle, or perhaps a tumour, or tetter, sharp and biting. **אשל** m. *Nemus*, a grove; *arboretum*, an oak, R. **נשל** Arabic, A plain, the place of oaks. **אשט** To be guilty, desolate, the ef-

out the ground for the furrows; also אִיר The same. אָתָּה Venit, to come; advenit, to approach; accessit, Chald. idem, the same. אִיתָּן m. Ingressus, a going forward. אָתָּן Strong. אִתָּן f. Asina, an ass, from its passive and active strength, both in enduring and carrying. Chald. also אִתָּנָא Fornax, a furnace, R. אִשׁ Fire, שׁ being changed into ת. אָתָּה c. Tu, thou, R. אָתָּה To come; plural, ך in the oblique cases is from הִיּהוּ hic, here or present. אַתָּם Vos; אַתְּ and מִּמֶּנּוּ from הַמָּרָה A multitude. אִתִּי f. plural, י the latter part of הִמְיָה for הַמָּרָה A multitude. אָתָּן You; from נָתַן To increase. אָתָּנָה You; נָתַן for נָתַן To increase; also hire or reward; from תָּנָה Chald. אָתָּנָה Tu, thou; אָתָּנָה for אָתָּנָה Thou present. יִן אָתָּנִין the Chaldaic form of the plural, vos, you. אִתָּךְ m. R. נָתַק To withdraw, a chamber or place of retirement. מִן אָתָּר. Locus, a place; Chald. perhaps from Hebrew, אָשַׁר To go forward. אִתְּרִי m. p. Exploratores, spies; from הִיר To explore.

ב

Is the first consonant, and second letter of the Hebrew alphabet; it is a contraction of בָּרָה Hollow; it is one of the serviles; as a prefix it occurs very frequently, and is a preposition, in, in, or into; ad, to; ab, from; apud, at; prope, near; contra, adversus, against; cum, with; inter, between, among; post, after; per, by or through; pro, for; juxta, near; secundum, according to; versus, towards; &c. (See Simon's Lexicon.) Prefixed to the infinitive it declares when any thing is done or doing. בִּפְקָרִי When he visited, or literally, in his *having* visited; it also expresses the superlative, as בִּנְשִׁימַי Fair among women, that is fair, or very fair. בָּא To come or go, R. בִּוּאָה Chald. בִּאֲהָרִית In extremity; see אָתָּר To open; declaravit, to explain; clare exposuit, to unfold clearly, f.; puteus, a well, or place dug or opened for water; fons aquæ claræ et limpidæ, a fountain of pure and limpid water, m.; fossa, a ditch; cisterna, a cistern, R. בִּוּרָה To stink; putruit, factuit, to be rotten, m.; factor, a smell not pleasant. בִּאֲשֶׁר f. Herba færens, some stinking weed, or the plant of grapes that rot on the vine. בִּאֲשִׁישׁ m. p. Labruscæ, uvæ færentes, grapes that spoil on the vine. Chald. בִּישׁ בִּאֲשֶׁר To be, or seem to be bad; displicere, to displease. בִּאֲשֶׁרָה f. Maligna, bad; pessima, very bad. בָּב m. Hollow, R. בִּוּבָה f. R. בָּב Hollow; pu-

pilla, the apple of the eye that appears hollow or admits of the light, contracted **בַּהֲ**. **בָּנָה** To spoil, m. *cibus*, food, to cut as of spoil or plunder. **בָּנָה** To cover, f. *vestimentum*, a garment of falsehood, or a garment of dissimulation; perfidia, breach of faith; perfide egit, to violate one's trust; *prevaricatus est*, to be treacherous. **בְּנוּדָה** f. *Perfida*, a treacherous female. **בָּרָה** To separate, only, alone, one, m.; *ramus*, a branch, that which may be separated from the tree; *linum*, flax, its filaments being easily separated; *lineum*, separated from the flax; *vectes*, levers or latches for the door, perhaps from being made of flax; *membra*, members or parts distinct from yet relating to the whole. **בָּרָה** *Finxit*, to feign or devise of himself alone; *mentitus fuit*, to lie or prevaricate, in Arabic the verb signifies to begin, to produce or devise something new. m. **בָּרִיִּשׁ** p. *Mendaces*, liars, *mendacia*, lies; *astrologi*, astrologers, from their devising lies. **בָּרָה** *Solitarium esse vel agere*, to be or to act alone. **בָּוֶרֶר** *Solitarius*, alone, *solitarie agens*, acting alone, m. *solitarie*, in a solitary manner. **בָּרָה** the same root; *solus*, alone. **בָּרָה** To divide. Hiphil, **הִבְרִיל** *Seperavit*, to separate; *distinxit*, to set apart; *discrevit*, to distinguish. **נִבְרָה** *Seperavit se*, to withdraw one's self; *seperatus fuit*, to be separated, m. *seperatum*, the thing separated; *particula seperata*, a distinct part. m. **בָּרִיל** m. *Stannum*, tin, from its being separated from gold and silver. **בָּרֵלָה** *Bdellium*, from Arabic **בָּרַע** To be fat; and Arabic **רֵלָה** *Fatness*; *ligni vel arboris nomen*, the name of a wood or tree; *gemma*, a pearl; *crystallum*, a crystal, from their fatness or being rich. m. **בָּרַק** A breach; *fissura*, an opening or breach; *labes*, a hole; *scrutari*, to search; *inquirere*, to ask, to repair or amend the breach. **בָּרַר** *Spargere*, to scatter; *dispergere*, to disperse; from the Hebrew, **בָּרָה** To spoil, &c R. **בָּוֶר** of the same meaning. **בָּהָרָה** or **בָּהָרָה** m. R. **בָּרָה** To be hollow; *inanitas*, emptiness; *res inanis*, a vain affair. m. **בָּהָט** m. *Porphyrites*, an emerald; *porphyry*, red marble or some kind of beautiful stone; from Arabic **בָּהָט** To be heavy, from their weight. **בָּהָרָה** To hurry. **הִבְהִיר** *Turbavit*, to trouble; *conturbavit*, to disturb; *acceleravit*, to hasten; *festinavit turbulenter*, to hurry with fear. **בְּהִירָה** f. *conturbatio*, disturbance, terror, fear arising from being hurried. Chald. **הִבְהִירָה** *Celeritas*, swiftness or being hurried. **בְּהִירָה** c. R. Arabic **בָּהָט** To be dumb; *bestia*, a creature; *pecus*, a flock; *jumentum*, a herd, p. *bestiae*, creatures; *elephas*, an elephant, from their being dumb. m. **בָּהָן** *Pollex*, the thumb; from Arabic, **בָּאָן** To separate, the thumb in part being distinct, as it were, from the fingers. **בָּהָן**

To shine, m. *pustula alba*, a white tumour, from its shining. *Vitiligo*, the leprosy, from its whiteness. **בהר** m. *Nitidus*, bright; splendidus, shining; candidus, white. **בהר** f. *Papula*, a pimple, from its colour; leprosy, from brightness. **בוא** *Venit*, went, to go; advenit, to come; coivit, to go together; ingressus est, to enter; ivit, to depart; abivit, occubuit, to set, when it refers to the going down of the sun, m. *ingressus*, an entrance; *aditus*, a passage; also **מבוא** *Idem*, the same. **הבואר** f. *Reditus*, a return; *proventus*, produce or that which comes from the fields. **בוב** *Niphal*, **נבוב** *Vacuus*, empty, hollow; *evacuatus*, thrown out. **בון** To despise; *sprevit*, contemn; *contempsit*, *contemptus*, *despectio*, a looking down; **בון** *Idem*, the same. **בון** R. **בכר** To distil. *Niphal*, **נכון** *Perplexum*, confused, or distilling, or shedding tears; *implexum esse*, to be in doubt. **מבוכה** f. *Perplexitas*, anxiety. **בול** m. R. **בלה** To waste away; *nomen Octobris*, October the month of vegetable decay; also m. a river, R. **יבל**. **בין** To divide or separate; *intellexit*, to apprehend or separate by the mind. **הכונה** f. *Intelligentia*, understanding; *prudencia*, discernment. **בכס** *Calcavit*, to trample; *conculcavit*, to trample under foot; *conculcans*, trampling. **מבוסה** f. *Conculcatio*, a trampling. **בין** R. **בין** To be soft; *byssus byssinum*, fine linen made from the soft downy substance formed in the pods of the shrub called *gossipium*, perhaps it should rather be rendered fine cotton cloth like linen. **מבוקה** *Emptied*; f. *vacuitas*, emptiness; *evacuatio*, a throwing out. **בר** m. R. **בר** To cleanse; *fovea*, a pit, a ditch from which the earth is taken or cleansed; *cisterna*, a well, lake or cistern; *carcer*, a dungeon; *sepulchrum*, a burying place or pit. **בוש** *Erubescere*, to be ashamed; *pu-difieri*, to be affronted. **בשה** f. *Pudor*, shame. **מבשי** m. p. *Pudenda*, a part of the body. **בזה** *Contempsit*, to despise. **בזין** m. *Contemptus*, a despising. **נמבזה** *Contemptibilis*, worthy of being despised. **בון** *Prædatus est*, to be spoiled; *diripuit*, to be robbed, spoiled or worthy to be despised because spoiled. **בז** *Præda*, *direptio*, spoil or plunder. **בוק** To break to pieces, m.; *fulgur*, lightning, from its destruction. **בור** To be scattered, *dispersit*. **בהל** *Fastidivit*, to abhor; *aspernatus*, despised; *aversatus est*, to be abhorred. **בהן** *Probavit*, *exploravit*, to try, m.; *probatio*, a trial; *munitio*, a watch-tower or place for trying the strength of the enemy. **בהין** *Specula*, a watch-tower; *turris*, a tower. **בהר** *Elegit*, *selegit*, to regard, to choose as worthy of regard. **מבחר** m. *Selectus*, *juvenis*, a

young person chosen or worthy of regard; plural, *juventus*, youth.
 מִבְּחֹר מִבְּחֹר m. *Selectum*, chosen; *selectissimum*, very worthy of regard.
 כֵּן To look, R. נִבְטָה. כֵּן Pronunciavit, to declare. מִבְּטָה m. *Pronun-*
ciatum, declared. בִּטָּה To speak rashly. בִּטָּה f. *Fidit*, *confidit*, to cling,
 to confide; also, מִבְּטָה כֵּן m. בִּטָּה f. *Fiducia*, faith or dependance;
 confidenter, boldly, secure, safely; *confidentia*, trust; *securitas*, safety.
 מִבְּטָה m. p. *Pepones*, melons, from their tendrils clinging to whatever
 they can hold, and thus support themselves. בִּטָּה Cessavit intermisit,
 to rest, to have ceased, to be effeminate or rest too much. כֵּן To
 hide, f.; venter, the belly, or hider, or container; *projectura*, the part of
 a building which juts out, or rather of a pillar which is concealed or
 hidden. מִבְּטָה m. p. *Avellanæ nucs*, nuts, *pistachia nuts*, from their
 shell being shaped like the belly; *terebinthenæ*, turpentine, perhaps
 from the seed of the pine being shaped like the belly. בִּיָּאָה f. An
 entrance, R. בִּיָּאָה. בִּי Of; כֵּן In; and יֵ מֵ; O, ah; quaso, I pray, I be-
 seech. כֵּן R. כֵּן To divide; inter, between; *medietas*, middle. כֵּן
 To discern, R. כֵּן. בִּיָּצָה f. *Ovum*, an egg; from כֵּן Fine flax
 or white; hence an egg from its whiteness. בִּיר A well, m. R. בִּיר
Puteus, a ditch. בִּירָה f. *Palatium*, a palace; *castrum*, a tent.
 בִּירָה Arces, towers; *palatia*, palaces, from their show or appearance
 being glorious or clear. בִּירָה m. R. בִּירָה Capacity; *domus*, a house or
 receptacle for man, a family or what the house contains; *sedes*, a man-
 sion; *locus*, a place. בִּירָה p. Chald. בִּירָה *Palatium*, a palace.
 Chald. בִּירָה *Pernoctavit*, to abide. כֵּן To confound, R. כֵּן. מִבְּנָה m.
Morus arbor, a mulberry or pear tree; from בִּנָּה *Flevit*, to weep;
deflevit, to lament, perhaps from its weeping, (see Leigh's *Critica Sa-*
cra.) also m. weeping, also מִבְּנָה m. בִּנָּה f. *Fletus*, weeping.
 מִבְּנָה m. p. *Fluenta aut profunditas*, things flowing or depths. בִּנָּה
 To be forward, m.; *primogenitus*, first fruit; *primogenitum*,
 first born. בִּנָּה f. *Primogenita*, a female first born. בִּנָּה f.
primogenitura, the right of being first born; *primus fructus*, first
 fruit. מִבְּנָה *Primipara*, first produced. בִּנָּה f. *Dromas*, a
dromedary, from its being very swift or always forward; plural in
 construction, בִּכְרִי. Chald. בִּלָּה *Cor*, the heart; *animus*, the soul, the
 same as בִּלָּה The heart. בִּלָּה Surety, R. לֹא בִּלָּה To wear
 or waste away; non, not; *nequaquam*, by no means; *sine*, without;
preter, except; *absque*, from, a particle of negation, as if worn to no-
 thing or consumed away. בִּלָּה *Nequam*, not; *nullius frugis*, of no
 fruit; from בִּלָּה Without; and עֲלֵי A yoke, a thing of Belial, punish-

ment, the wicked one. בלג Recreavit, to comfort, to smile, to laugh. בלג Veterascere, to grow old; inveterascere, teri, to be worn; m. vetus, old; tritum, worn; Chald. בלג Idem, the same. בלוי m. p. Veteramenta, old cast clothes. בלוי f. Consumptio, being worn out. Chald. בלוי Tributum vetus, an old custom. בלל Confundere, to mix; miscere, to mingle; turbare, to disturb. בלל m. Farrago, a mixture of sundry grains, hodge podge. בלל m. Confusio. תבליל m. Suffusio, a disorder or blemish of the eye. בלט Secretly, R. לט. בלט Constringere, to shut, bridled. בלט Perquisivit, to search for, as of fruit, to gather fruit, to cultivate figs, which do not ripen till the tree is scratched with an iron comb, after which the figs ripen in four days, for the radical meaning of the root is to scratch. בלע Absorpsit, to absorb; exsorbuīt, deglutivit, to swallow, swallowed; m. absorptio, a swallowing up. בלעי Preter, preterquam, excepto, except; from בל No; and ערי Unto. בלק Exinanivit, to waste; evacuavit, to empty. בלתי Unless, not, R. בלה To consume. במה f. Excelsum, to be high; ara excelsa, an altar elevated. במה Wherein, why; from כ in; and מה What. במו In, them, R. מו. בנה To build, ædificavit, exstruxit. מ. מכנה בנין בנין m. Edificium, a building. תבנית f. Structura, structure, a building; similitudo, exemplar, a likeness. בן Filius, a son, or one who is built, or who in due time builds his father's family; pullus, the young of any creature; ramus, a branch. בר Filia, a daughter; villa, a town belonging to the metropolis or mother city. בנט m. A belt or girdle, from its binding. Chald. בנט Irasci, to be enraged. בכר To condemn; m. uva acerba, a sour grape, which on that account is rejected or despised. בכס To trample under foot, R. בוס. בער Bullavit, to bubble or swell, for, &c. quæsit, rogavit, interrogavit, to ask. בעע To flow, R. נבע. Chald. בעע Quæsit, to enquire. בער R. ער Until. Niphal, נבער Tumens, swelling; tumor, a rising of the part. בעי m. and Chald. בעור אבעבעור Pustulæ, tumours. בער To remove, to be distant, behind, after; also by, for בעט Recalcitrare, to kick, to walk as if injured by kicking. בעל Dominari, to have or take possession of, or to have authority over a thing, to become a husband; maritum fieri, to take authority over a woman, m. dominus, a lord; maritus, a husband; idolum, an image. בעלה f. Domina, a lady. בוער m. Conjux, a spouse; maritus, a husband. בועלה f. Maritata, a married lady. בער To clear off, take clean away; ardere, to burn; succendi, comburi, exurere, to burn; abbru-

tescere, to grow senseless, or lifeless, m. brutus, foolish; bardus, stupid. בעיר Jumentum, a baggage beast, from its clearing off in grazing. הבעירה בעיר f. Incendium, a burning, combustion. בעתה Terruit, perterrefecit, to frighten; conturbavit, to disturb. בעתה f. Terror, dismay. בעיות m. p. Terrores, fears. בץ To be soft, m. mud, from its softness. בצל To pull off; m. cepa, an onion, from its pulling off in distinct layers. בצע Divisit, to break or cut off; questum fecit, to make gain; discidit, to cut off; concisus, cut off; sauciatus fuit, to be wounded; m. frustulum, gain, covetous, oppression, or one who cuts, or clips off every part of money that he is able; quæstus, lucrum. בוצע Quæstui deditus, given to gain. מין בצץ m. בצר f. Lutum, clay, from its softness. בצק To be made soft by moistening; intumescere, to swell; m. massa farinacea, dough puffed up, to swell, the consequence of being soft by moistening. בצר To restrain or shut up; cohiberi, to restrain; munire, to fortify; præcidit, to cut off, as in the vintage; vindemiavit, to gather grapes; m. aurum, fine gold, or treasure shut up. בציר m. Vindemia, the vintage. בוצר m. Vindemiator, the person who gathers grapes. בצור Munitum, fortified. מכצר בצרון m. מבצרה f. Munitio, a fortification. בצרת f. Cohibitio pluviae, a restraining of rain; siccitas, dryness; sterilitas, barrenness, the consequence the want of rain. בק To be empty, R. בוק Scidit, to separate; fidit, to cut: rupit, perrupit, to break, m. dissectum, divided as the sea; dimidium siclum, half a shekel. בקיעים m. p. Rupturæ, things broken; dissectiones, things divided. בקעה f. Vallis, a valley, or break between two mountains; convallis, a low piece of ground. בקק Exhaustit, to empty, lay waste; vacuavit, depopulatus est. בקבוק m. Lagenæ, a bottle whence liquors are emptied. בקר Quæsivit, inquisivit, requisivit, to survey or inquire; m. mane, diliculus, the morning which surveys all things; boves, bos, an ox, from its staring eyes; armentum, a herd; armentarius, the keeper of a herd; bubulcus, the same. בקרה f. Inquisitio, an inquiry. בקרה f. Flagellatio, punishment inflicted with the thong of an ox, or rather with a particular part of that animal. בקש Quæsivit, postulavit, percunctatus est, sought with entreaty. בקשה f. Petitio, a request. בר To clear, hence chosen, pure, m. filius, a son, from his clearness or innocence; also, בר A ditch, R. ביר Chald. ברה Ager, a field, the clear open field or country, as opposed to the confined dwellings of men. ברה Creavit, to create. ברה To secrete. בריא m. Pinguis, fat, or fully grown; saginatus, fed. בריאה f. Pin-

gue fat; opimum, well grown; creatura, a creature; creatio, a creation. **בריה** f. Opima, things well grown; pinguis, fat. **ברר** To congeal; grandinare, to hail; m. grando, hail, or congealed rain. **ברור** Grandinatum, hailed; guttatum, dropped. **ברר** Comedere, to eat; prandere, to feast; elegit, selegit, to choose. **בריה** **בריה** Cibus, food; alimentum, sustenance. **בר** m. Serenitas, clearness; puritas, purity, R. **בר** To clear, or separate, or dissect; hence **ברית** f. Fædus, a covenant, because an animal was dissected, or killed between the parties. **ברז** m. Ferrum, iron, from **בר** Bright, and **נזל** To fuse. **ברה** Fugit, to flee; aufugit, effugit, transfugit; transcurrit, to pass from place to place; m. fugitivus, a runaway; extensus, oblongus, passing far in place. **בריה** m. Vectis, repagulum, a bar, or bolt, or a transverse piece of wood, from one side to the other through rings. **מבריה** m. p. Profugæ, fugitives. **ברך** To bend the knee; genua flexit, benedixit, to bless; procubuit, to kneel, to bless, as a superior his inferior, or as an inferior his superior, that is, to bend the knee; our translation of the Bible sometimes renders this word, as well as the Lexicons of the last century, to curse; but Parkhurst is justly of opinion that it never has this meaning; f. genu, the knee. **ברכה** f. Benedictio, a blessing; munus, a gift, or blessing, by a present; piscina, a reservoir, or pool of water where the cattle kneel to drink. Chald. **ברס** Sed, but; verum, truly; veruntamen, nevertheless, from Hebrew **ברומים** m. p. Vestes pretiosæ, rich apparel. **ברק** Lightened; fulguravit, to thunder; m. fulgur, lightning; coruscatio, a shining fulgour; gladius coruscus, a shining sword. **ברקת** f. Smaragdus vel carbunculus, a kind of precious stone, a carbuncle, from its shining like lightning. **ברקניס** Oxycanthæ, tribuli, thorns with very sharp pointed prickles, perhaps from their quickness in piercing the hand. **ברר** or **בר** Expurgavit, to clear, purificavit to cleanse, polished; uelclaravit, to declare; elegit, selegit, to choose from the purity of the object selected; m. mundus, clean; purus, pure; triticum purum, cleansing herb; puritas, cleanness; smegma, any kind of soap that purifies. **ברית** f. Idem, the same. **ברברית** m. p. Selectissima altilia vel capones, fatted or clean fowls. **ברש** m. Abies, the fir, or perhaps rather the cedar tree, from the Arabic **ברש** To be hard, perhaps from the close texture of the wood in eastern countries. **ברר** m. Bruta arbor vel abies, trees of the cypress kind; this seems to be the same as the preceding, the ש being changed into ת **בריה** see in **ברר** **בש** To be dry, R. **יבש** To be ashamed, R.

בוש בשל In that also ; R. בשל Coqui, to dress ; maturescere, to boil ; coquere, to ripen as corn by the solar heat ; elixare, to boil, m. ; coctile, boiled. מבשלים m. p. Coqui boiled. מבשלות Culinae, kitchens ; foci, fires for preparing food. בש m. Aroma, a sweet smell, to be sweet ; odoratum, scented. בוש f. Shame, R. בוש. Conculcare, to trample. בשר To spread ; nunciavit, to declare, annunciavit ; evangelizavit, to spread abroad glad tidings, m. caro, flesh which is spread over the bones ; homo, a man, considered as flesh or weak ; animans, any living thing ; pudendum, a part of the body. בשורה f. Nuncium, a message ; nuncii præmium, the reward of a messenger. בשש Tardavit, to delay ; distulit, to loiter ; m. tarditas, delay, arising from shame. (see Bate's Critica Hebrea, on this root.) בשר f. Shame, R. בוש. בת f. A daughter, R. בנה. The eye, R. כבה also כה Capacity ; bathus, a measure of liquids, a bath, the largest measure of capacity, next to the homer, of which it was the tenth part, from its power of containing ; also domus, a house, m. R. בית the same ; Psalm xlix. 12. בתה f. Desolatio, desolation, hollow, or empty of what it should possess. בתל To separate. בתולה f. Virgo, a virgin, as yet separated from men. בתק Confodit transfixit, to run through, to cut in pieces. ברה Dissecuit, to divide, m. dissectio, a cutting, or division ; pars, a part. Chald. post, after.

ג

THIS is the third letter of the alphabet, although the second consonant ; it is of the class called radicals, and is one of the palatial letters, its form and name is said to arise from the Camel. Indeed, in the Samaritan alphabet there is still some vestige of the bunch upon its back. גאר Altum esse, to lift up ; efferre, to advance ; excellere, to increase ; superbire, to be elated, or proud ; also גא m. Elatus, lifted up ; superbus, proud ; also גאר גאר f. גאר m. Superbia, pride ; elatio, a raising ; excellentia, worth. גאניני m. p. Superbi, proud persons. גאל To vindicate ; vindicavit, or to revenge ; redemit, to redeem ; m. redemptor, a redeemer ; vindex, an avenger ; pollutio, pollution, or deserving vengeance. גאלה f. Redemptio, a redeeming ; jus vindiciarum, the power of avenging. גב m. A locust, R. גוב. גבה m. Lacuna, a protuberance ; fossa, a lake, or vaulted reservoir of water ; from גב or גב To be protuberated ; m. gibbus, protuberated ; dorsum,

the back, from its shape; eminentia, a little hill, from its swelling; fornix, an arch, or vault, from its form. **נבירה** f. p. Supercilia, eyebrows, or the forehead, from its shape. Chald. **נבה** Fovea, a ditch, fossa. **נבה** Elatum esse, to rise; attollere, to raise; m. altus, high; elatus, raised. **נבירה** m. also **נבירה** f. Altitudo, height; hence **נבה** m. Recalvaster, bald before and behind, or the bare head; prominent. **נבירה** f. Recalvatio, or making bald. **נבל** Terminavit, to limit. **נבול** m. Terminus, a boundary. **נבולה** f. the same. **נבלות** f. Terminatio, the end. **מנבלות** f. Terminatæ the bounds. **נבן** m. R. **נב** Protuberance; gibbosus, crooked. **נבון** Gibbosus valde, very crooked. **נבירה** f. Caseus, a cheese, from its gibbous form. **נבע** The form of a cone. **נביע** Scyphus, a cup, from being in the form of a cone. **נבער** f. Collis, a hill, from its shape. **מנבעיר** f. p. Tiaræ, turbans, from their shape. **נבעור** m. Culmus, a stalk; from **עלה** A branch; and **נבה** Height. **נבר** To be strong; valere viribus, robustum esse, prævalere; m. vir, a man, from his strength; Chald. also **נברה** Idem, the same; plural, **נברין** **נבור** Potens, powerful; fortis, brave, arising from strength. **נביר** m. Dominus, a lord, from his strength, or power. **נבירה** f. Domina regina, a queen. **נברה** Domina, a lady. **נבורה** f. Potentia, power, or strength; fortitudo, bravery. Chald. **נבורתא** f. Potentia. **נביש נבש** To shave off, or to be smooth; m. unio, a pearl, or crystal, from its smoothness. **נג נג** To expand; m. tectum, a building, or the flat expanded roof of a house. **נר** To assault; m. coriandrum, coriander, from its pungent, or assaulting qualities with regard to taste. **נור** To assemble, R. **נדר** Chald. **נדר** the same as **נדר** Thesaurarius, a treasurer; which see **נר** To declare, R. **נדר** Chald. the same as Heb. **נר** To assault; succidit; or **נדר** To assault by bands; populari, to ravage. **נור** Turma vastans, a troop, or a party of invading soldiers. **נר** Idem, the same. **נרי נרה** m. Hædus, a kid, from the manner in which it pushes, or assaults; f. p. ripæ, the banks of the shore assaulted by the waves. **נרל** Magnum esse, vel fieri, to be, or be made great; crescere, to increase; educare, to teach, or make great by an increase of knowledge; m. magnus, great; crescens, increasing; magnitudo, greatness. **נרול** m. Idem, the same. **נרלה** f. Magnificentia, amplitudo, greatness. **נריל** m. p. Institæ, fasciæ, fringes, or net work of a great cluster of pomegranates. **מנרל** m. Turris, a tower, from growing wider from top to bottom. **נרע** To break down, cut off; abscidit, amputavit, excidit. **נרף** To insult; blasphemavit, to

blaspheme ; contumelia affecit, to load with reproach. f. **גדופה** Con-
vicium, brawling. **גדר** Sepsit, to inclose ; m. faber murarius, a maker
of walls ; also **גדרה גדרה** Maceria, a wall, murus, paries ; sepes, a
hedge. **גריש גרש** Acervus frugum, a heap of corn ; tumulus, a mound,
or heap of stones, or earth. **גרי** Hic, iste, this ; for **גרי** To
repair ; sanavit, to cure ; f. medicina, a medicine, or that which cures.
גרי Procumbere, to bend ; pronum expandere, to be prostrate, to
stretch, to breath upon. **גרי** m. R. **גרי** Protuberance, locusta, a lo-
cust, from its continually haunching out its back. **גרי** Locustæ ;
trabes, beams ; fovæ, fossæ, cisterns, caves, or vaulted places, from
their form. Chald. also **גרי גרי** Fovea, a ditch. **גרי** m. **גרי** Cor-
pus, a body ; tergum, the back ; medium, the middle ; f. pride ; from
גרי To swell or rise ; also a scale, from its rising, the back for the
same reason. Chald. also **גרי** Medium. **גרי** To pluck off ; abscidit,
abripuit, avulsit, abscessus fuit ; also to bring up, or feed with grass
that is cut, or plucked off ; m. avulsor, one that cuts off, as in shear-
ing sheep ; eductor, one that leads out cattle for grazing. **גרי** To
break, or burst ; prodiit, eduxit, to bring, or go forth, to groan, or
break forth in groans ; m. eductor, or that which breaks forth. **גרי**
m. **גרי** To form into a mass ; gens, a nation, or the mass of the peo-
ple. **גרי** R. **גרי** To roll ; exultavit, to rejoice, to leap for joy, or be
glad ; that is, to jump, or turn this way, or that way for joy. **גרי**
m. **גרי** f. Exultatio, gladness. **גרי** To labour ; expirare, to pant for
breath, to die, to expire. **גרי** m. **גרי** f. R. **גרי** To strike against ;
corpus, a body, or the solid substance that resists striking ; secludere,
to shut to, as the doors in a city gate, or strike, or hold them that
none may enter. **גרי** R. **גרי** To sojourn, or dwell ; peregrinare, diver-
sari, habitare, timere, to fear ; has for its root **גרי** To shrink, or draw
back, fear, or a shrinking ; m. catulus, a lion's whelps, so little that it
sojourns with the dam. **גרי** Peregrinus, a stranger, or one who so-
journed among the children of Israel. **גרי** f. Hospitium, kindness,
or favours done to strangers. **גרי** m. **גרי** f. Formido, fear, metus ;
commoratio, a staying. **גרי** f. Granarium, a place where corn
abides, or is kept. **גרי** m. R. **גרי** Being close to ; strigmentum, filth,
or being close to the dust, a clod. Chald. **גרי** Quæstor, a treasurer ;
from **גרי** To treasure, to lay up ; and **גרי** Pure. **גרי** To take off, R. **גרי**
גרי Tondere, to pluck off ; abscindere ; m. **גרי** Vellus, a fleece of wool
that is plucked, or shorn off ; secta herba, mown grass, or rather that
which has been eaten down. **גרי** f. Idem, the same. **גרי** f. Cæsius,

a cutting; lapis cæsus et politus, a stone cut and smoothed. גול To oppress; rapuit, to take with violence; diripuit, to snatch; m. rapina, plunder. גול f. Raptum, the thing snatched, rapina. מ גול Pullus, the young of pigeons, and of eagles, from their rapacity. גול To cut short; m. eruca, a caterpillar, or locust which is furnished with sharp teeth well adapted for cutting short. גול To cut, cut off; m. truncus succisus, a stock, or root that hath been cut down. גול Secuit, to divide; abscidit, to cut off; decidit, to snatch; decrevit, to appoint, or cut short a controversy; m. a segmentum, a segment, or the part cut off. גול f. Decisio, a cutting off; segmentum, excisio, septum, a division. Chald. decretum, a decree; and גול Haruspices, soothsayers, from their cutting up the entrails of animals and inspecting them. מ גול f. Serra, a saw; securis, a hatchet, from their power of dividing. גול To break, burst, or thrust forth; hence a deliverer, or burster forth. גול To glow. גול f. Pruna, a lighted coal, from its shining. גול To bow down, fall down flat, or prostrate. מ גול Venter, the belly, or lower part of the body of those creatures called reptiles. מ גול R. גול To rise; vallis, a valley, or rather a rising ground ascending to the adjoining hill. מ גול R. גול To assault; nervus, a nerve, or that part which is assaulted by the mind in volition. מ גול R. גול To roll; similitudo, likeness, same age, or condition of the same sort; that is, according to the same term, revolution; continuance, to exult, rejoice, or turn this way or that way for joy. גול R. גול To hit, to shut to, as the doors in a city gate, or to hold or strike them so that enemies cannot enter. מ גול R. גול Arabic, hath drawn; calx, lime, chalk, because drawn from the earth. Chald. גול Idem, the same, גול To roll; m. cumulus, a heap, or many things rolled together; scaturigo, a spring, or rolling of water. גול f. Lecythus, lenticula, a vial, or bowl from its round form. מ גול Tonsor, a barber, or shaver, bald, or shaved, R. גול Arabic, rasit, to shave. גול To congeal, to condense, to crust over; m. cutis, pellis, the skin, from its use, &c. in the body. גול To remove, migravit; abductus fuit captivus, to go into captivity; revelavit, to discover. גול גול f. Chald. גול Deportatio, a transmigration, or removing from one country to another. גול m. p. specula, mirrors, from their discovering objects to us. גול Rasit, abrasit, to grave, to shave. גול the same as גול To roll; volvit, to roll; convolvit, to roll much; devolvit, volutavit; m. stercus convolutum, dung, or the fæces, from their round form; Chald. devolutio,

a rolling; marmor, marble, or stone for rolling; to a particle בגלל. Propter, on account of; occasione, because, or that the thing has so happened, or rolled about. גליל m. גליל f. Limes; confinium, a limit, confine, or boundary, from its turning about. גלילים Idola quasi stercorea, or gods of dung, always a term of abhorrence. גליין m. מגל f. Volumen, a roll; liber, a book, because rolled in ancient times. גלל m. Rota, a wheel; sphæra, a globe, from its round or rolling form. גלגל f. Calvaria, cranium, caput, a head, or skull, from its rotundity. גל To twist round; convolvit, involvit, wrap, or roll; m. massa rudis et informis, an embryo, from its being rolled in the womb. גלל Pallium, toga, a cloak, a wrapper, from the manner in which the body is inclosed with them. גלמור Very hard, or sterile; solitarius, solitary, or not productive; in the Arabic the word signifies a stone which is not very productive. גלע To meddle; immiscere, to mingle. גלש To shine; glister, glisten; detondit, to sheer, or make to shine from baldness; deglabavit, to make smooth, or shining. גל To be full; as a particle, etiam, also; denoting fulness. גמל To sup up; absorpsit, to drink; exsorpsit, to swallow; m. juncus, a rush, or reed, from its absorbing water, hollow or spongy, absorbing water, a wave. מגמל f. Haustus, draught of water; absorbitio, a drinking up of water. גמר To be contracted; m. cubitus, a cubit, or span, fist, hand, from their contraction when necessary. גמרי Gammadei, Gammadims, Ezekiel xxvii. 2. perhaps so called from the place of their habitation projecting into the sea in a contracted form. גמל Retribuit, to recompense, or return; rependit, to wean; educavit, or render the child fit to be returned to the father; maturavit, to ripen as fruits when they recompense their owners, abluctavit; m. camelus, a camel, from the revengeful temper of that creature. גמול Retributio, or recompense. גמול נמוץ Syriac, to dig; m. fossa, a ditch, or place dug. גמר To consume; perficit, to finish; deficit, to fail; desiit, to be a wanting. Chald. גמר Perfectus, finished; perfectio, complete. גן To protect; m. hortus, a garden, or a place protected with a fence. גנב To hide; furatus est, to steal; surripuit furtem; m. fur, a thief. גנבה f. Furtum, stealing. גנז m. Thesaurus, treasure, Arabic, to collect; hence גנז Gazophylacium, a treasury. גן To protect, protexit. גן m. גן f. Hortus, a garden. מן m. Clypeus, a shield, from its protecting. מגן f. Obtegumentum, a concealing, or protecting. גע To touch, R. געע To low, bellow, or roar, mugit, boavit. גער Fastidire, to reject, abhor,

miscarry, or reject the seed; m. fastidium, a loathing. **נער** Increpavit, to reprimand; compescuit, to stop. **נערה** f. Increpatio, a chiding, or blaming. **מנערה** Increpatio, perditio, exitium, destruction. **נעש** Concuti, to tremble; commoveri, to be moved. **נף** m. R. **נף** To strike; ala, a wing, from its striking the air; corpus, a body, something able to be struck; hence, to adhere, to shut, inclose, R. **נף**. **נפן** f. Vitis, a vine, from its striking, or flapping. **נפר** m. Gopher, cedri species, gopher wood, a kind of cedar; perhaps, says Parkhurst, a general name for such trees as abound with resinous inflammable juices as the cedar, cypress, pine, fir, &c.; hence **נפרה** f. Sulphur, brimstone, or burning stone, or that inflammable matter which God rained upon Sodom and Gomorrah. **נר** To move, R. **נר** also **נר** To pour out. **נר** m. Psora, scabies maligna, scurf, or scab; in Syriac, to be leprous. **נררה** f. The throat; from **נרה** To stir up, because the throat in animals, in which is the wind pipe, is continually moving. **נר** To scrape; scalpere, to scratch. **נרה** To excite, to fight; miscere, suscitare lites. **הנרה** f. Conflictus, a contention. **נרן** exscindi, to cut off. **נרן** m. Securis, an axe, from its power of cutting off. **נרטל** A bason, see **אנרטל**. **נרל** m. Sors, a lot, or stone cast into the urn to end the strife; from **נר** To move; and **לא** Not; **נרל** p. **נרל** To make bare; m. os, a bone, because it is bare; fastigium, top, or ridge, or bare part of the stairs; exossare, to pluck out the bones. **נרן** f. R. **נרה** To strike; area, a threshing-floor, from the agitation of the grain. **נרס** To break; comminui, to wear to pieces; hence **נרש** Comminutum, broken into small parts. **נרע** Subtraxit, to subtract; minuit, to lessen, detraxit. **מנרעה** f. p. Contracturæ, contractions; diminutiones. **נרף** To roll, convolvit; everrit, to sweep; m. a fishing-net, from its catching fish. **אנרף** m. Pugnus, the fist, or hand, from its catching what it holds. **מנרפה** f. Gleba, a clod, or a concretion of earth. **נר** R. **נרה** To excite; dessecuit, to cut in pieces; ruminavit, to chew, or cut, or raise the cud from the rumen, or first stomach; hence **נרה** f. Rumén, the cud of beasts; cibus ruminis, the food of the stomach. **נרון** m. Guttur, the throat, or rather the wind-pipe through which the air is continually moving backwards and forwards. **נרנר** m. Granum, a grain; bacca, a berry, or fruit left at the top of the branch, and consequently tossed or agitated by the wind. **מנרה** f. Serra, a saw, from its power of cutting. **נרנרה** f. Faux, the throat, or neck. **נרש** Expulit, to expel; m. extrusum, wheat, or corn driven out of the ear. **מנרש** m. Expulsio, a driving out; suburbium.

a suburb, from its being without the city. **מגרשור** f. p. Suburbia, suburbs. **נש** To lie, or lean hard upon; m. imber, a shower, from its heaviness in eastern countries. Chald. Corpus, the body, R. **נש** To feel, a palpable substance. **נשש** Palpare, to feel, or grope. **נר** Cutting, beating, pounding; f. torcular, a wine-press, a large vessel in which they used to press their grapes by treading. **נחיר** f. A musical instrument which perhaps gave out its sounds by pressure.

ד

THE fourth letter of the alphabet; it receives the name and partly the shape of a door. **ד** Chald. Hæc, ista, this; hoc, illud, that; a pronoun corresponding to **זה** This; and changed from it, placing as is common in Chald. **ד** for **ז** and **א** for **ה**. **דאב** Dolere, to mourn, mæstum esse, to be sorrowful, flow, die by famine. **דאבין** m. **דאב** f. Mæstitia, sadness. **דאנ** Solicitus fuit, to be anxious, to be in pain, a fish, m. R. **דאנ** f. Sollicitudo, care; anxietas, anxiety. **דאנ** Volitavit, to fly; f. milvus, a vulture, from sailing in the air with expanded wings, a fly. **דאן** for **דן** To judge. **דאר** To dwell. **רב** To murmur, mutter, grumble, to speak, loqui; c. ursus, a bear, from its growling, or grumbling. **רב** To tremble, to quake; m. stercus, dung; from Chald. **רב** To flow; hence **רב** m. Sermo, a speech; robur, strength. **רב** Loqui, to speak; the same as **רב**. **רב** f. Fama mala, a bad report. Chald. **רב** Sacrificavit, to sacrifice. **רבחין** Chald. Sacrificia, sacrifices. **מרכבה** f. Altare, an altar for sacrifices, **רב** To place or lay in rows; m. **נרבך** Paries, a wall, from the stones being placed in order; ordo, a lay of stones, from their order, or regularity. **רב** To dry up, or wither. **רב** f. Palatha, a lump of dried compressed figs. **רב** To cleave to; adhærere, cohærere, conglutinatedum esse, join, solder, to pursue, or endeavour to join with a person; m. adhærens, joining; conjunctus, joined; glutinum, fastened; junctura, a joining; commissura, the joining of any thing. **רב** To drive, or bring forward; loqui, to speak, or bring forward one's sentiment; m. sermo, verbum, res, a word, a sentiment expressed or brought forward, a thing that has been produced, or brought forward; pestis, the plague, that which brings, or drives men to their graves; ductus, a pipe for bringing water; ovile, a sheepcot, or place into which cattle are driven. **רב** m. Adytum, the oracle, or speaking-

place of the temple. רכרר f. Ductus apīs, a bee, from the admirable order in which they go forth. רכרי p. Verba, words; rates, rafts driven by oars. Chald. הרבריא Gubernatores, governors, or those who lead, or bring forth others. מרכר m. Desertum, the desert, or barren country into which cattle are driven to be fed. רכש To conglutinate; m. mel, honey, from its adhering in lumps, or bunches; palma, the hand; from רכש To carry, not used now, from the hand carrying; dactylus, a date, the fruit of the palm-tree, from their sweetness like honey. רכשר f. Gibbus camelorum, a camel's back, with the bunch of flesh and hair found thereon. רגר To multiply. רג m. A fish from its wonderful prolific power, to fish; f. increase, also a fishing-boat; also רגן m. Corn, from its power of multiplying. רגל Vexillum erigere, to raise a standard; m. vexillum, a standard, from its being raised. רגר To sit on eggs, or young ones, as a bird, to warm, to heap, or draw together for the sake of warming; collegit, congregavit. רר m. R. ירר Arabic, To love; uber, mamma, the breast, or the seat of affection, or love. רר To urge; thrust forward, Psalm xlii. 5. רר To flee, R. נרר. ררה To go softly, to go before; incedere, gradi sensim et leniter. מהב m. Chald. Aurum, gold; also מהבא Idem, the same; from Hebrew זהב Shining. מהבה f. Aurea, golden; auri cupida, fond of gold. מהב m. Instruments of music. ררה To come upon a person suddenly, to stupify; obstupescere, to fright. ררה Plaudere, to shout, noise of galloping. מהרר f. p. Plausus, shouts. מהרר m. Teda, a torch, or rather a song at a wedding. ררג To fish; piscari, R. רג To multiply. רגה ראג רג Piscis, a fish, from its wonderful prolific power; m. piscator, a fisher. רוגה f. Piscatio, a fishing. רר To thrust forward, R. ירר. רור m. R. רר The breast, as the seat of affection; dilectus, beloved; amicus, a friend, or one loved; patruus, an uncle, or one beloved, from the relation which he bears; m. canistrum, a basket for carrying bricks, perhaps from its being carried on the breast; sporta idem, the same; lebes, a kettle, from being the form of the breast; pelvis, a bason, for the same reason. רורה f. Amita, a father's sister. מדרורא Mandragoræ, mandrakes, from their delightful, or beloved smell. (see Bates' Critica Hebraea.) ררה To be languid; m. also רוי Languidus, dull. רוי מדרור m. Languor, dulness; debilitas, weakness. רוח To cleanse; abluit, to wash, cast out; dispulit. רוך To bruise in a mortar; tudit, contudit. רוכפר Gallus silvestris, vel attagen, a wood-cock; from רור A cock; now not used, and Syriac כיפה A rock, from

the place of abode of these birds. **מרוכר** f. Mortarium, a mortar. **רוכ** Siluit to be still; obmutuit quievit. **מ. רוכ** m. Quies, rest. **רומה** f. Silentium, silence; sepulchrum, the tomb, or place of silence. **רומכ** Silentium, silence; silens, quiet. **רוך** Judicare, to judge, contend, strive. **מ. רך** m. Judex, a judge. **רוך** m. Judicium, judgment; causa, a cause of judgment; sententia judicata, the opinion considered; also Chald. **רונה רונה** Idem, the same. **מ. מרון** m. Contentio lis, strife. **רוך** Exsilire, exsultare gaudio, to leap for joy. **רוך** in Arabic, To encompass; habitare, to dwell, or encompass a place with tents; m. an age. **רר** Ætas, generatio, a generation, or the time of men dwelling together, a race. **מ. רור** f. Pyra, rogos, a funeral pile, from its round form. Chald. **מרור** Habitatio, a dwelling. **רוש** To thresh corn, trituvit. **מ. רוש** f. Tritura, a threshing, or beating small. **מ. רושון** m. Pygargus dama, a fallow deer, from its timidity; (see Simon's Lexicon.) **רהר** Impulit, to impel, to throw down. **מ. מרהר** m. Impulsio, a driving forward. Chald. **רהון** Mensæ, cantiones, instrumenta musica, instruments of music played on by impulse. Chald. **רהל** from Hebrew **זחל** Timere, to fear. **רהיל** Terribilis, dreadful, fearful. **מ. רהן** m. Milium, white millet, R. **רהר** To impel, from its pressing forth such a quantity of grains. **רהק** To press forwards, impulit. **מ. מרהפור** f. p. Impulsiones, precipices, from their impelling forwards. **רהק** To oppress; arcavit, to straiten; pressit, to bear down. **מ. רי** m. Sufficiencia, sufficiens, enough; Chald. qui, quæ, quod, who, which, that; quia, because. **רי** Omnipotens, almighty; of **ש** for **אשר** Who; and **רי** Sufficiency. **ריה** f. Milvus, a kite, from its blackness; hence **מ. ריו** m. Attramentum, ink, from its colour. **רימיר** f. Silence, R. **רין** m. judge, from **רן** or **רין** To rule, a province, or the jurisdiction of a judge. **מ. ריק** m. Munitio, a fort; propugnaculum, a tower; from **רק** To beat small, from their power to overcome their enemies. **רק** Chald. Hic, is; iste, he. Chald. **רכן** Hic, iste, hæc, ista, this. **רכנ** Attrivit, to bruise, contrivit; m. contritus, worn, or bruised. **רכר** Atteri, to be worn. **רכי** m. Contritio, a wearing, or the roar of the sea, or the waves, or breakers. **רכן** m. Attritus, worn; pauper, poor, worn, or afflicted. **רכר** m. The Upupa, or Houpp, about the size of a lapwing. **רכר** Chald. Recordari, meminisse, to remember; m. aries, a ram, or mule, because it causes the race to be remembered, being continued. **רכרניה** f. Chald. Memoriale, an affair to be remembered. **רכרניה** Res memorabiles, affairs worthy of remembrance. **רל** To exhaust;

m. tenuis, slender; exhaustus, worn out; pauper, poor, &c. **דלג** To dance; salit, subsiliit, transiliit. **דלג** To draw water; hausit, exhausit, to lift. **דלי** m. Urna, situla, a bucket, from its drawing water. **דלג** f. A curl, or hair, from its drawing its juices, or support from the body, lace, or appendages to their garments. **דלג** f. p. Propagines, shoots, drawing their support from the parent stock; palmites, Idem, the same. **דלג** To trouble the water. **דלג** Attenuatus, weakened; exhaustus fuit, to be weakened. **דלג** f. Attenuata, weakened; peniculamentum, a part of a garment, from its slender fabric. **דלג** Stillavit, to pour out, drop; perstillavit; m. stilla, a drop, or dropping. **דלג** Accendi, to inflame; ardere, to burn; insectari, to pursue as in anger. **דלק** f. Febris ardens, burning fever. **דלג** f. Janua, a gate; porta, R. **דלג** To draw, to be thin, which though thick is, when compared with the posts, thin, a leaf, or rather the columns of writing into which the ancient volumes, or scrolls were drawn. **דלג** m. Rest; see **דלג** to be equable, to be quiet; similem esse, to be like; assimilavit, siluit, quievit, cessavit. **דלג** m. Sanguis, blood, from its wonderful power of being assimilated to the body, or from **דלג** To be red, death, or quietness; imaginatus est, cogitavit, to think, or form an image of any thing in the mind. **דמי** m. Rescissio, a cutting off, or reducing to quietness, the life being taken away; also **דמי** f. Silentium, silence. **דמי** m. **דמי** f. Similitudo, likeness. **דמי** Idem, the same. **דמי** f. Silentium, silence. **דמי** To pollute; m. stercus, finus, dung. **דמי** f. Fimetum, a dunghill. **דמי** To ooze out; lachrymatus est, to shed tears; f. a tear, from its oozing out, liquor, for the same reason; lachryma, liquor. **דמי** f. Lachryma, a tear. **דמי** m. Angulus, a corner; latus, the side of a hill; from **דמי** To cut off; and the Arabic, **דמי** of the same meaning. **דמי** To judge; also R. **דמי** Chald. Ille, iste, this, that. **דמי** Soft, yielding; m. cera, wax, from its yielding nature. **דמי** Knowledge, &c. R. **דמי** To quench; extingui, to be consumed. **דמי** m. Infamia, reproach, a backbiter, R. **דמי** To drive, or hurry away one who rashly reproaches another. **דמי** To drive, to beat; pulsavit, bruise, break. **דמי** To exult, leap for joy, become joyful, R. **דמי** To beat, or be beaten small; comminuit, comminutus fuit; m. minutus, thin; gracilis, slender; res minuta, an atom; aulæum, a curtain, or thin cloth, cortina. **דמי** Transfixit, to thrust through; transfodit, to dig. **דמי** f. Transfossio, a digging through. **דמי** To encompass, to dwell, R. **דמי** Parium marmor;

Parian marble, from the round shape which it assumes when formed into pillars; aut lapidis pretiosi nomen, or the name of a precious stone or pearl, from its round form; also m. a generation, R. דור. דרא m. Contemptus, despising; fastidium, loathing, R. דרא Arabic, Repulit, to drive back. רבן m. R. רב To sharpen; stimulus, a goad; aculeus, any sharp thing. רג To proceed gradually, to ascend a steep place; m. precipice. מדרגה f. Gradus, a step; præcipitium, a steep place; præceps gradatio, a steep ascent. ררר A thistle, from its liberty of growing, or encompassing places at its pleasure. רך To go, to come; calcavit, conculcavit, to trample; ivit, tetendit arcum, to stretch the bow; c. via, a way; iter, a road; mos, a custom, consuetudo. מדרך m. Calcatio, a trampling; vestigium, a track. רכנתון Drachma, a dram; from רך A way; and מט To distribute, because necessary for the traveller. מרוכ m. Meridies auster, the south, from the Arabic, to shine, from the splendour of the meridian sun. ארע רע f. Chald. Brachium, the arm; the same as Heb. זרע The same. רר m. Libertas, liberty; hirundo, a swallow, a turtle, a sparrow, from their liberty of going about where they please; from רר To encompass. רש Quæsivit, to enquire; inquisivit, to search, to seek, perquisivit. מדרש m. Commentarius, a commentary, or enquiry; historia, a history. רש or רש To tread out corn. רשא To produce grass, herbascere; m. herbula, tender herb. רשן To fill up, to fatten, saginatus, fattened, pinguefactus; fuit redegit in cineres, to reduce to ashes, or to take the oil, or fat from it by burning; m. pinguis, fat; pinguedo, fatness; cinis, ashes. רר To appoint; f. lex, edictum, a law, an appointment by a superior, custom, statute. רשא f. Chald. Herbula; tender herb; from Heb. רשא Grass. Chald. רתברי Legis periti, skilled in law, counsellors; from רר A statute; and בר To declare, or make plain.

ה

Is the fifth in the order of the alphabet; it is reckoned a vowel, and is one of the servile letters, as such it is prefixed, being one of the Eamentic letters to nouns, from ה To behold; it then signifies, that, the, this; as, איש A man; האיש That man, the man, or this man. It is used as an adverb of calling, from ה To behold; as הנה O

daughter. It is interrogative, or expresses a doubt, perhaps from מר What. האתר Art thou my very son, Genesis xxvii. 21. It is employed in forming the conjugation hiphil, and its passive hophal; the active voice having י inserted before the last radical, as, הפקיר He has caused to visit. הפקר He has caused to be visited. Prefixed to ת they form the hithpael conjugation, as, התפקר He hath visited himself. It forms feminine nouns from היא She. חכמה f. Wisdom; from חכם To be wise: it forms the third person singular, preter feminine, as, פקרה She visited; when affixed to a noun, or verb, her, as, פקרה He visited her. ירה Her hand. To words of time or place, to, towards, as, ארצה In the earth, Genesis xix. 1. Sometimes to a noun, his, as, אהלה His tent, Genesis xii. 18. the reason of this is, the root of the whole is הוה Permanent existence, or, to behold, and is common gender, hence paragogic, or expressive of intensity of the idea; as, יחישר Very quickly he shall hasten, Isaiah v. 19. Affixed to a noun, it denotes deliverance altogether, as, ישועתה Psalm iii. 3. To a particle, as, איכה Alas! how, by what woful calamity. To a pronominal affix, as, ולא יענוכה They will not answer the repeated cries, Jeremiah vii. 27.

הא

Chald. Heb. En, לו; ecce, behold. האה Aha, ah! הכהב Offering gifts. הב To give, R. יהב. הבל To emit vapour; vanum fieri, vel effici, to be made, or become vain; vanescere, to disappear; m. vanitas, vanity, or a vapour, an idol, or vanity. הכן הכניס הכן m. p. Ebena ligna, ebony, or elephants' teeth, R. הב Dusky, which is the colour of the teeth of that animal. הכר To cut off; contemplari, to contemplate the heavens, by observing and dividing them as astrologers do who pretend to know the future destinies of men, observare; m. astrologus, a star-gazer. הנה To bring, or carry forth; meditari, to muse, or propose any thing to the mind; mussitare, to mutter, to complain as doves, to growl as lions; m. loquela, speech; gemitus, a groan. הנה הנהב הנהב Meditatio, contemplation; f. a tale, or any thing proposed to the mind, a song, Psalm xcii. 4. הנה הנהב Recta, conveniens, direct, fit, elegant. הנה הנהב m. R. הנה To dart forth, or stretch forth the hand; immisit, extendit, celeusma, the shout of a

mariner, acclamation, or extending the voice. **הרבר** m. Rulers, R. **הרבר** To lead. **הרך** To crush, bruise; contudit. **הרס** m. R. Arabic, To be round; scabellum, a footstool, from its rotundity, a piece of any thing that is round; Chald. membrum, or a part of any thing; frustum. **הרס** m. Myrtus, a myrtle. **הרף** Impulit, to push, or thrust; deturbavit, to expel; expulit, to cast out by force. **הרר** Honoravit, to adorn, decorate; m. **הררה** f. Chald. **הררה** Honor, decor, majestas, honour, &c. **הרה** Ah, alas! **הו** O! woe, R. **נהרה** To lament, alas! **הואיל** To fix. **הוה** Permanent existence, or the thing existing; ille, ipse, he. **הור** m. Decus, glory; decor, honour; gloria, renown; majestas, grandeur, R. **הורה** To dart forth, or make conspicuous. **הויר** To be, fuit; also Chald. **הוה** Idem; f. **Ærumna**, care; pravitas, crookedness; also substantia, substance; opes, wealth. **הוי** Heu, alas; hei, ah, &c. Chald. **הוין** Proficisci, to go, ire. **הויב** Divexavit, to vex many ways; turbavit, to shake. **הויהומה** f. Divexatio, trouble; strepitus, a noise; tumultuatio, a swelling noise. **הוין** To be prepared; m. substantia, substance; opes, wealth; sufficientia, enough. **הויה** Stertere, to snore; somnolentum esse, to be drowsy, to rave, dream, sleep. **הי** Heu, alas; væ, wo; planctus, lamentation. **היה** f. Illa, she; p. **הין** for **הני** plural of **הן** To be present. **ההל** To begin. **היה** To happen; fuit, to be. **הי** Hy, ho! **היה** the same as **הוה** To be. **הך** To go. **הין** Quomodo, how. **הין** To be ready, paratus fuit; m. hin, a liquid measure, ready for the purpose. **הך** To go, R. **הוך** To go. **היכל** Large, roomy, spacious; m. palatium, a palace; templum, a church, from their extent. **הכר** To know again; obfirmavit, to resolve. **הכרה** f. Obfirmatio, firmness, insult, impudence, or a forward knowing of people again. **הל** To shine, R. **הלל** **הלל** To remove, or cast to a distance, far off; ultra, beyond; ulterius, farther. **הלן** This, that. **הלך** Ambulavit, to walk; ivit, abivit, to depart; adivit, accessit, to approach; m. itio, a walking, ambulatio; fluxus, a flowing as of the sea; Chald. m. Vectigal, a tribute, tributum. **הליך** m. **הליכר** f. Ambulatio, incessus, a travelling. **מהלך** m. Iter, a road; profectio, a journey. **ההלכות** f. p. Progressiones, journies, &c. **הלל** To move quickly, to be foolish, or move one's self with pride; insanire; laudavit, to praise, to move quickly in song; splenduit, to shine. **הילל** m. Lucifer, the morning star. **מהלל** m. **ההלל** f. Laus, praise. **הוללה** f. Insania, madness. **הוללה** Laudate Dominum, hallelujah, praise the Lord. **הלה** f. Lux, light, from its brisk motion; splendor, shining; laus, praise;

stultitia, foolishness. הלם Tudit, to beat; contudit. Tusio, a clipping. הלם Huc, hic, there, here, thither; that is, wherever the foot strikes. יהלם m. Adamas, a diamond, from its extraordinary hardness. מהלמות f. Malleus, a hammer; tudes, a bruiser. מהלמות Contusiones, bruises. המה Tumultuari, to be noisy, strepere, perstreperere. המה f. Strepitus, a tumultuous noise. המה m. p. Streperi, noisy fellows, thrasones. המה m. Strepitus, tumultus, rough; turba, a crowd, from their noise; copia, plenty. המה Strepitus, tumultus. המה To speak, R. מהלם To separate, as sounds. המה f. Strepitus, a noise; tumultus, noisy. המה Quassavit, to shake; contrivit, to wear; profligavit, to waste. המה Multiplicari, to be numerous, or noisy, R. המה To be tumultuous. המה Arabic, To break; m. המה m. p. Stipulae, straw, from its being broken; cremia, dry sticks for burning, being broken for that purpose; melting liquid, R. מהלם To melt, break, or dissolve. המה To impel, or break. מהלמות f. p. Scrobes, foveae, ditches, or pits, where the earth is broken. הן To be ready; en, lo; ecce, behold. הנה Idem, the same; si, if; sive, whether; particles denoting the presence of an object; also huc, hither, &c. הנה Siluit, to be quiet. הפך Vertit, to overthrow; mutavit, to change; versus, turn; m. diversum, contrarium, different. הפכה f. Subversio, an overthrow. הפכה Versatilis, changeable. מהפכה f. cippus, a pair of stocks. הפכה f. Perversitas, frowardness. הצלה f. Freedom, R. הצלה Ferrum, iron; m. currus falcatus, a chariot, being made of iron. הרג Occidit, to kill, interfecit; m. also הרגה f. Occisio, slaughter. הרגה To protuberate, concepit, to conceive; f. gravida, pregnant. הורה m. Genitor, a father; f. genitrix, a mother. הרין m. Conceptus, conceiving. Chald. הררה Cogitavit, to think, or have many conceptions. הררה m. Cogitatio, thought. הרב המה m. R. הרב To be lifted up; palatium, a palace, from its height. הרס To destroy, overthrow, destruxit, demolitus est, subvertit, perrupit; also m. הרסות f. Destructio, a pulling down. הרר m. R. הררה To protuberate; mons, a mountain. התבהלה f. Chald. Celerity, R. התבהלות f. Society, R. החבר מהללות p. p. Ludificationes, sports. התה Prava moliri, to contrive mischief, machinari; also to rush violently, R. התה To hasten.

ו

THE sixth letter, and the third vowel; it has the name and shape of a hook, whence it is derived. When used as a connective it is servile. As a prefix it is the conjunction, and; from וו To connect; in this state it may, and occasionally has the following meanings; even, therefore, on this account, but, indeed, for, when, if, that, so, then, also, not, neither, that; when it is prefixed to the future. Inserted after the first radical it denotes the participle of the present tense, as, פוקר Visiting; also nouns implying present action, as, סוחר A merchant, or one who is trading. Inserted before the last radical it denotes the participle passive, as, פקור Visited; also nouns implying an action past, as, רכוש Wealth acquired; from רכש To acquire wealth; affixed from הוה to a noun, his; to a verb, him; it forms the third person plural of verbs: in the imperative second person plural, and then is the latter part of the pronoun מי postfixed; and for the imperative ו is the middle part of the pronoun אתה You, (see Robertson's Lexicon, p. 42.) It is paragogic, after verbs, nouns and particles, and in all these instances, the imperative excepted, it may be reckoned a contraction of מי the pronoun they, or these; postfixed with ה it forms the plural termination feminine for the most part. ו And, et, R. וו To connect; hence m. uncinus, a little club; uncus, a hook, from its hold; a chapter. והב perhaps the name of a place. ולר A child; for ילר Which see.

ז

THE seventh letter, and fourth consonant in the alphabet. זאב To hasten, to be impetuous; m. lupus, a wolf; a leopard; a panther, from their impetuosity. זאע To tremble, R. זוע. זר. This or that, this, she. זב To flow, R. זוב. זוב. Musca, a fly, from their issuing from the eggs. זבר Donavit, to endow; m. donatio, a dowry; donum, a gift. זבח Mactavit, to slay; sacrificavit, to sacrifice; m. sacrificium, a sacrifice; mactatio, a slaying. זבחר. f. Sacrificatio, offering sacrifice. מ. מזבח. Altare, the altar for the offering of the sacrifice, a victim, a feast. זבל Habitavit, to dwell; cohabi-

tavit, to dwell improperly with a woman. **זבול** f. **Habitaculum**, a dwelling, a city. Chald. **זבן** Emit, to buy; redemit, to redeem; vendere, to sell. **זנ** To join; m. cortex, bark joining the wood; cutis uvarum, skin of the grapes, inclosing, or connecting its parts, stone of the grape. **זר** To swell, proud, &c. R. **זור**. **זו** see **זו** c. more frequently than, m. Hic, here; iste, istud, this. **זר** To scatter, R. **זר**. **זהב** To be clear; m. aurum, gold; aureus nummus, gold coin; aurea lux, clear light, clear water, fine sky, from their shining. **זו** R. **זו** A post of a door. **זרב** Fastidivit, to loath; detestatus est, to abhor, to defile, nauseate. **זרה** Splenduit, to shine; monuit, to warn, or convince by enlightening, to foresee, or be cautious, arising from more knowledge, or light; m. splendor, shining. Chald. **זורין** m. p. Moniti, warned. **זוב** Fluxit, to flow, profluxit; m. fluxus, filth, profluvium. **זב** Fluens, gonorrhœa affectus, affected with gonorrhœa. **זור** To swell, or boil full of anger and pride. **זר** Superbus, proud, or swollen with pride. **זורין** m. Superbus, superbia, pride. **זור** To verge, to incline; f. angulus, a corner. **מזיוס** m. p. Anguli, corners; promptuaria, store houses, or granaries where the articles are laid. **זון** To move to and fro, f.; also, **מזוזה** f. Postis, a door post on which the door moves to and fro. **זין** m. Fera, a wild beast, from its roving backwards and forwards. **זול** To cast away; vilum esse, to be vile, or worthy of rejection; vilipendere. **זולל** m. Vilis, nasty. **זולר** f. Vilis res, an affair rejected. Chald. **זין** To prepare; pascere, to feed; alere, to nourish. **מזון** m. Alimentum, cibus, food, or that which is prepared for us; m. p. bene pasti, well fed, applied to creatures. **זוטר** f. Caupona, a woman who keeps an ale-house, or rather a grocery, from the food therein contained. **זוע** To tremble, tremere; movere, to move. **זוער, זוער** f. Commotio, a stirring. **זור** To compress, comprimere; to sneeze, sternutare; to estrange, alienare; from **זר** To cast out, to cure, or compress, to wound from **מזר** To be corrupt, or rotten. **זר** Alienus, a stranger. **זרע** Nausea, a loathing. **מזור** m. Vulnus, a wound; sanatio vulneris, the healing of a wound. **זחה** Tolle, to take off, to loose. **זחל** To skulk, or fear; repere, to creep. **זי** To be bright; hence Chald. **זין** m. Splendor, brightness; also, **זו** Nomen mensis Aprilis, April, so called, because at that time of the year the splendour of the solar light is great beauty. **מזין** m. Splendour, also an animal. **זינא** Chald. but Heb. in the p. **זנית** and **זנית** Arma, arms, R. **זטר** To encompass; hence arms encompassing the body for defence. **זק** m. R. **זק** To strain off; scintilla, a spark, flame,

or burning matter straining off, fetters made of metal which has been strained off. **זיר** c. R. **זי** To be bright; olea, oliva, olivetum, the olive tree, from its splendour. **זכר** Purum esse, to be pure. **זכך** Idem, the same. **זכור** f. Chald. Puritas, purity. **זך** Purus, pure. **זכר** f. Idem, the same. **זכוכית** f. Gemmæ nitidissimæ nomen, the name of a very beautiful gem; glass, from its clearness or transparency, or rather crystal. **זכר** To remember, meminit, recordatus fuit; odoratus est, to search out by smelling; m. memoria, the memory; memoriale, a monument, or that which causes any thing to be remembered; odor, a smell; mas, masculus, a male, or one who continues the memory of the family. **זכור** m. Masculinum, mas, of, or belonging to a male. **זכרון** m. Memoria, remembrance. **זאזכרה** f. Suffimentum, a perfume offered to the gods at vintage time. **זל** To scatter and sow. **זל זל** To flow, R. **זול** Curvature. **זולנ** m. Fuscina, a flesh hook, a fork, from their bended form; **זולל מזונות** p. To let go; m. commessator, a glutton, a debauchee, from their profusion. **זולל** m. p. Flagella in vitibus, vine shoots. **זולעפרה** f. Pres-ter, procella, a storm, a tempest, horror; from **זולע** Arabic, To burn; and **זעף** To be angry. **זולת זולת** Præter, except; nisi, unless; excepto; from **זל** To let go; hence they may be reckoned nouns, a letting go, a neglect. **זז** To think, R. **זיז** To devise; cogitavit, to think, either in a good, or a bad sense; molitus fuit, to endeavour, to contrive; also, m. **זמרה זמרה** f. Molitio, an endeavour, or contrivance; cogitatio scelerata, a wicked thought, wickedness, a plot, because they are the consequences of device. Chald. **זמן** To ap- point; parare, preparare, to be ready, to prepare, m.; also, **זמנא** Tempus designatum, the time appointed. **זמר** Putavit, to cut off; præcidit; psallere, to sing, or prune, or cut off all discordant notes; camelopardalis, an animal of the goat kind, from its browsing on the twigs of trees. **זמיר** m. **זמירה** f. Cantio, a singing. Chald. **זמר** Can- tor, a singer. **זמרה** Musica, music. **זמרה** f. Palmes, surculus, the shoot of a vine, from its being pruned. **זמומר** m. Psalmus, a song. **זמזמרה** Falces vinatoriae, hooks for vines. **זון** m. Food, R. **זון זון** Chald. Species, a variety, R. **זנה** To vary. **זנב** To attack the rear; m. cauda, the tail, or extremity. **זנה** p. **זנבה** To encircle; scortari, to encircle, or embrace unlawfully, or for hire. **זונה** f. Meretrix, a harlot, from her unlawful embraces. **זונות זונות** f. Scortatio, the state of whoredom. **זונות** m. p. Scortationes. **זנה** Deseruit, to cast off; abjecit, rejecit, to reject. **זנק** To leap up; exsiliit, subsiliit. **זערה** To

move; see **זוע** f. Sweat, R. **זוע**. **זעך** To cut off; extinguiere, to be extinct; extingui, to shorten. **זעב** Indignatus, to be indignant; detestatus fuit, sprexit, to despise; m. indignatio, resentment, to contemn, to threaten. **זעף** To be troubled, perturbatus fuit; indignatus, to be displeased; m. indignabundus, very angry; indignatio, anger, or displeasure. **זעק** Clamavit, to cry; exclamavit, assemble. **זעקה** f. Clamor, a noise. **זער** Little. **זעיר** Paulum, a little; pauculum, paulisper, the same. Chald. **זעיר** Parvus, small. **זעירא** f. the same. **זפא** Arabic, To flow; f. pix, pitch, from its flowing. **זק** To strain off, R. **זקק**. **זקן** Senuit, consenuit, grown old; c. barba, a beard, from its belonging to years; m. senex, an old man; also, **זקניא** Senectus, old age. **זקף** Eredit, to lift up, crucify. **זקק** To pour forth, fudit, effudit; liquavit, to melt; purgavit, to cleanse; defecavit, to purify. **זקית** m. p. Catenæ, compedes, fetters made of cast iron, or copper. **זקיתא** Jeremiah xl. 1. **זר** &c.; see **זור**. **זרב** Diffluere, to grow warm, melt, run out. **זרה** To scatter, sparsit; ventilavit, to scatter with the wind; cingere, to surround, as the ornaments scattered around the ark. **זר** m. Limbus, a border round a garment; ventilator, a fanner, or that which scatters corn. **זר** To separate, R. **זור**. **זרוי** m. Ventilabrum, a fan; m. a circle, a girdle, a crown. **זרויף** f. Irrigatio, stillatio, a dropping, a moistening; of **זורה** To scatter, and **זרון** Chald. To drop. **זרויר** m. Accinctus, bound, a greyhound, horse, strong loins; of **זורה** To gird; and **זר** A limb. **זרה** To be diffused; oriri, to appear; exoriri, to arise; m. ortus, the east, or rising of the sun. **זורה** m. Ortus, oriens, rising. **זארה** m. Indigena, a native tree, diffusing its shoots and branches. **זרב** Inundavit, to pour forth; m. inundatio, an inundation, to carry away with a flood. **זרמא** f. Fluxus, a flowing, an issue. **זרע** To spread abroad; seminavit, to seed; sevit, sow, m.; also, Chald. Semen, seed; m. legumen, pulse, from their power of increasing, or extending. **זמורע** Locus consitus, a place sown. **זמורע** m. Sativum, the thing sown, or planted; also, **זמורע** Brachium, armus, c. more frequently, f. the arm, which is capable of being spread abroad, or extended. **זרק** Sparsit, to sprinkle, aspersit, conspersit. **זמורק** m. Crater, phiala, a cup, or vessel for sprinkling. **זורה** m. R. **זורה** To scatter, or expand; spithama, a span, or the hand extended. **זיר** An olive; see **זי**.

ח

Is the eighth letter, and fifth consonant of the alphabet. **הב** To be bound. **הבא** Occultavit, to hide. **מהבא** m. Absconsio, a hiding place; hence **הב** m. A bosom, hiding or cherishing place, a retreat; or, **הבב** To hide, embrace, love, or chuse, dilexit; or, **הברא** Latitavit, to conceal. **הביון** m. Absconsio, a retreat. **הבט** To shake down, decussit; beat out; excussit, thresh. **הבל** To bind; parturivit, to bring forth, or be bound with labour pains; pignorus est, in pignus accepit, to give or receive a pledge, or be bound to do so; corrupit, perdidit, to corrupt, to destroy, that is, to take any thing upon pledge, which being not redeemed, is to the former owner as corrupted, destroyed; (see Parkhurst on the root.) m. corruptio, corruption; funis, a rope, by which we bind any thing; funiculus, a small rope; pars, portio hereditatis, tractus, a part, an hereditary portion, a tract of ground which used to be measured by a rope or cord, as it is now by us with the chain; turba, caterva, a band, or string of persons following one another; m. pignus, a pledge; dolor gravissimus, severe pain, as if bound; tormina quasi parturientum, gripes, or pains, as if of parturient women; a mast of a ship, from being bound with ropes; nauta, naucerus, malus nauticus, rope-man, or sailor employed in handling the ropes, the man at the helm, from his binding himself to direct the vessel; also, **הבלה** f. Pignus. Chald. **הבולא** Corruptio, corruptum, spoiled. **החבולות** f. p. Solertia, prudentia, consilia, advice, so wise that we are bound to follow it. **הבצלת הבין** f. Rosa, a rose, a lily; from **הבב** To love; and **צל** The shade, as a flower loving the shade. **הבק** Amplexus fuit, to fold, to embrace; m. amplexus, an embrace. **הבר** Sociatus, joined; consociatus, conjunctus fuit; m. incantator, an enchanter, or one who joins words for the purposes of incantation; sodalis, a companion; consociatio, society; incantatio, enchantment. **הברת** f. Sodalis. **הברות** f. Sodalitium, fellowship. **הבירות** f. Vibex, tumor livens, a contusion, a bruise in which the blood is collected. **הברירות** f. p. Livores, the black spots of the leopard, so called from their resemblance to contusions, or bruises on the human body. **ההברות** f. Consociatio, fellowship. **מהברת** f. Junctura, a joining. **הבש** Ligavit, to bind; alligavit, obligavit, accinxit. **הבר** To be flat, or plain; sartago, m. a frying-pan, or flat plate. **מהבר** Idem, the same. **הג** Circularity of motion or

form ; m. festum, a feast ; sacrificium festi, a religious feast, because they who then celebrate it dance round in circles ; see, חונ. מ. הנה. Titubatio, a staggering, the consequence of being drunk at these feasts. חונ. מ. Cicada, locusta, a grasshopper, a locust ; from the Arabic, חונ. To veil, because these insects are at times so plentiful as to veil the light of the sun as they fly along. חונ. the same as חונ. To celebrate a feast, &c. hence, חונ. מ. הניח. p. Fissuræ, openings for the circulation of air, &c. חונ. Cinxit, to gird, accinxit, accinctus fuit. חונ. m. Accinctus, bound ; also, חונ. f. Cingulum, a girdle. חונ. f. Cinctura, a belt. חונ. הר. הר To penetrate ; acutum esse, acui, to sharpen ; m. acutus, sharp. חונ. f. Idem, the same. חונ. One, R. חונ. p. Acumina, stings. חונ. הר. To brighten ; lætari, to rejoice, sing. חונ. f. Lætitia, joy. Chald. חונ. Pectus, the breast, the seat of joy. חונ. Cessavit, abstinuit, to cease, abstain ; m. cessans, ceasing ; mundus, the world, from its transitory nature ; tempus, time, from its passing away. חונ. הר. To be sharp ; m. spina, a thorn, or brambles from its prickles. חונ. הר. To encompass, to inclose ; m. cubiculum, a bed chamber ; penetrale, a private place, from being inclosed. חונ. Conclavia permeans, entering into the secret chambers. חונ. הר. To renew, innovavit ; also, חונ. מ. חרש. Chald. חונ. Novus, new ; novilunium, the new moon ; mensis, a month, or the time of the moon. חונ. מ. R. חונ. To be bound ; debitor, a debtor, or one who is bound in duty to pay ; debitum, debt. חונ. R. חונ. Circularity of motion, or form ; circinare, to encircle ; m. ambitus, a going round. חונ. f. Circinus, a pair of compasses. חונ. הר. R. חונ. To be sharp ; enigma loqui, to speak enigmas, or riddles, from being sharp, or difficult to be understood. חונ. f. Enigma, a riddle. Chald. חונ. אהרין. Enigmata, riddles. חונ. Chald. חונ. הוי. Indicavit, to declare ; annunciat, to show. חונ. מ. מהח. חונ. R. חונ. To cut, to indent ; portus, a haven, or indentation of the shore, fit to receive ships. חונ. מ. R. חונ. To catch ; spina, a bramble ; hamus, a hook ; uncus piscatorius, a fish hook, from their power of holding. חונ. מ. R. חונ. To fasten ; filum, a thread ; funiculus, a small rope, from their power of binding ; to sew. חונ. מ. חוללי. Pipers, R. חונ. חול. חונ. To make a hole, or opening, to suffer from a hole or wound ; dolore affecit, to grieve ; dolere, parturire, to bring forth as in child-bearing ; to tremble as a woman in labour ; m. arena, sand, R. חונ. חונ. To remain, sand, from its remaining in its place. חונ. מ. חונ. f. Dolor, pain. חונ. f. Dolorificum, very painful ; parturiens, bring-

ing forth. הלחלה f. Dolor vehemens, extreme pain. הוס Pepercit, misertus fuit, to spare, to pity. מ. הוס Heat, R. חמם also, brown. הוץ Foris, foras, abroad, in opposition to be at home; præterquam, præter, except. מ. הוצות p. Plateæ, streets which divide the houses in a town. הוצות Exterior, exterius, without, or separated. מ. הוס Sinus, a bosom, R. הוס the same; Psalm lxxiv. 11. הוס Pale; albescere, to grow white; m. Chald. album, white; also, חר Foramen, a hole which admits the pale light; p. liberi, children; nobiles, nobles; illustres, clari, great persons, &c. from the white robes they used to wear. הוס Festinavit, to hasten; m. thoughts, or agitated cogitations of the mind. חוס Cito, ready; celeriter, quickly. מ. חוס Celeres. חוס R. חוס To fasten; Chald. vidit, aspexit, prospexit, to see, or fasten the eyes upon an object, to provide, or lay hold upon any thing; hence, חוס To see, vidit; m. videns, seeing; propheta, a seer, or prophet; provisio, a providing; m. pectus, the breast of an animal, from its being so strongly fastened, or compacted; חוס p. חוס f. מחור Visio, a seeing. מחור f. Prospectus, a view; fenestra, a window, or medium of fastening the eyes upon external objects. Chald. חוס חוס Visio, a vision; species, an appearance. מ. חוס Fulgetrum, nubes, a cloud, or rather light, R. חוס To indent, from its zigzag or indented appearance. חוס To bind hard; validum esse, to be strong; roborari, bound hard; lay hold, prehendit; apprehendit, to take; m. invalescens, healthy; validus, strong; fortis, brave, arising from strength; also, חוס Firmitas, robur, strength. חוס To encompass. חוס m. Porcus, sus, a wild boar, from his round shape, arising from his corpulency. חוס To catch hold; m. a clasp, or hook; see חוס. חוס To fasten; see חוס. חוס Errare, to deviate from; aberrare; peccare, to sin; m. חוס f. חוס Peccatum; punishment of sin, pœna peccati; sacrifice for sin, sacrificium peccati; peccator, a sinner, or one who deviates from the command of God, which is the path of duty. Chald. חוס m. p. Peccatores, sinners. חוס f. Wheat, R. חוס Chald. Tender, from its superior delicacy when compared with oats; or from חוס Protulit, to bring forth. Psalm lxxxi. 17. Psalm cxlvii. 14. חוס Amputare, to cut out, hew, as of wood. חוס To restrain anger, or literally, to muzzle; prolongavit, distulit. חוס Rapuit, to catch; diripuit, to snatch, or take by force. חוס To move this way or that way; also, m. חוס Virga, a rod; baculus, a staff, from their being easily moved. חוס Chald. חוס Vixit, to live; revixit, to repair, or as it were, to live again; f.

vivens, living; vita, life; animans, any thing living; bestia, a creature; fera, a wild beast; cœtus, a company; caterva, a band, from their living together, R. Arabic, חוי To be gregarious. Chald. חיל m. Pain; see חול. חויר Bestia, a creature. חויר f. p. Vivaces, living creatures, vividæ; f. vita, life. חויר Villæ, towns, from the beings endued with life to be found therein. חויר f. Vic-tus, provision, or that which sustains life; vitalitas, the principle of life. חוי Quickly; see חוש. חוי Vixit, to live; vivens, living, vivum. חיל m. R. יחל To remain; also, חל Robur, strength, from its continuance; virtus, bravery, from the strength displayed in the exercise of it; exercitus, an army, from their strength; opes, wealth, or power, which riches give; propugnaculum, a fortress, or place of strength; antemurale, an outwork. חיל m. R. חצר To divide; paries luteus, a mud wall, from its dividing, or forming a division between places. חיל m. R. חק To describe, or to surround; sinus, a bay; gremium, a bosom, from their being surrounded. חק To scratch. חק m. Palatum, the mouth, the palate, from its roughness. חקר To wait, expectavit; hamus, a hook, from its rough barb. חקר m. Sparkling red. חקר m. Rubicundus, very red. חקר f. Rubedo, redness. חכב Sapere, to be wise, sapientem esse; Chald. sapiens, wise. חכב f. Sapientia, wisdom. חל To perforate, R. חל. חל To wear away. חל f. Spuma, foam, scum; ærugo, rust, from their power of wearing away, or corroding the metal. חל To be soft, or unctious; m. lac, milk; adeps, fat; pinguedo, fatness. חל f. Galbanum, a kind of gum, from its unctious qualities. חל To come on sensibly by degrees; m. ævum, an age; tempus, time; terra, the world, from its transitory nature. חול Mustela, a weasle, from its creeping, insidious manner. חל To be, or make faint; Ægrotare, to be sick, to be sorry, or grieved in mind; precari, to pray in a sorrowful manner; m. a disease. חל c. Morbus, a disease or sickness, ægritudo; also, ornamentum, an ornament curiously wrought with great labour and pains. חל Monile, a necklace. חל The name of a sacred song, or musical instrument. חל Præcise cognoscere, to catch at, or up, to seize eagerly, or hastily. חל m. הלכח Pauper, poor; afflictus, harrassed. חל from חל To make faint, and חל To beat down. חל or חל To make a hole, or opening, to profane, or violate, or as it were, make a hole to wound; perforari, vulnerari; tripudiare, to dance, or rather to sing; tibicinavit, to play on the pipe, or flute, being the instrument with the opening; m. pro-

fanum, commune, any thing common, or profane. חוללים m. p. Tibicines, flutes or pipes, or those who play upon those instruments. חלל Confossus, a hole, or opening. חללה f. Profana, any thing common. חליל m. Tibia, fistula, a reed. חלילה f. Profanatio, be it not, that is, it would be profanation to do it. חלה f. Placenta, a cake; collyra, a small loaf pricked full of holes, to prevent fermentation. חלון c. Fenestra, a window, or an opening to admit the light. חור m. מהול f. Chorus, a company of singers; f. p. fossæ, ditches; cavernæ, caves. חלה f. Initium, the beginning, or the opening of any thing. חלל To break; somniavit, to dream; Chald. somnum; also, חלום m. A dream, which usually consists of imperfect or broken images of what we have seen while awake; Chald. convalescere, to be robust, healthy. חלמור f. Vitellus ovi, the white of an egg, R. חלם Chald. To be solid. חלהמ f. Amethystus, an amethyst, or the breaker, from its hardness, or power of breaking other stones. חלמיש m. Rupes durissima, a very hard rock, or flint, from its hardness. חלף Mutavit, to change; mutatus, innovatus fuerit, to renew, or gather strength; preteriit, to pass by; concidit, to pass, drive, or strike through; m. mutatio, a change: as a particle, pro, for; vice, instead of. חליף m. Transitus, a passage. חליפה f. Mutatio. מחלפים m. p. Cultri mactatorii, stabbing knives, for killing the victims. חלהפור f. p. Cincinni, locks of hair on the head which are continually changing or renewing. חליץ To free; liberavit, draw out; exuit, extrahit, eruit, subtrahit, to discover, or draw out from obscurity. חליצה f. Extractio, a drawing out; exuviae, spoils drawn from an enemy. חליצו m. p. Lumbi, the loins free from the ribs, and more flexible than the upper part of the body. חלהצור f. p. Mutatoria vestes, loose garments. חלק To be smooth, or equable, to divide, partitus est, distribuit; לאה, blandum esse, to be smooth, pretty, or polished; m. Chald. pars, a part; portio, a division; m. mollis, soft; blandus, polished. חלקה f. Pars, portio, lævitas, smoothness; blanditiæ, kindness, or polished manners; partitio, a division, חלקים Laeves, bright, lævitates. חלקיה f. p. Lubricitates, slipperiness; blanditiæ, kindness. חלהוקה f. Partitio; to flatter, or give polished words. חלש To throw, or cast down; debilitare, to weaken, or defeat; m. debilis, weak, or defeated. חלושה f. Debilitas, weakness. חם To be hot, R. חם To agitate. חמה המ f. Butyrum, butter, made by the agitation of the milk in churning. חמהמ f. Butyrina, buttery words, or words of flattery. חמר To desire,

desideravit; also, m. **המור** f. Desiderium, desire. **המור** m. Desiderabile, the thing worthy of desire. **המור** To protect; also, **המור** m. Socer, a father-in-law, from the protection due to the son, or daughter-in-law. **המור** f. Socrus, a mother-in-law. **המור** f. Murus, a wall, from its protecting property; the sun, **המור** To be warm, from his power of warming. **המור** To bow down, depress, prostrate. **המור** m. Limax, a snail; testudo, a tortoise; lacerta, a lizard, from the shortness of their legs, being, as it were, prostrate. **המור** To be soft, tender; pepercit, to have compassion. **המור** f. Clementia, kindness, or softness. **המור** m. Indulgentia, clemency, or allowance. **המור** To be warm, incalescere, calefieri. **המור** Calidus, warm. **המור** m. Calor, heat; æstus, summer, from its warmth; fuscum, brown colour, arising from heat. **המור** f. Sol, the sun; calor, heat. **המור** Statuæ subdiales, images dedicated to the sun. **המור** To cast away; abripuit violenter, vim fecit, to use violence; m. violentia, violence; injuria, wrong; rapina, plunder, from its being taken away violently. **המור** m. Avis rapax, a ravenous bird. **המור** To ferment, to sour, fermentari; m. acetum, vinegar; also, **המור** f. Fermentatum, the thing soured. **המור** m. Violentus, violent, or an angry man, from his passion fermenting, or rising. **המור** m. Conspersus, sprinkled; oppressus, or being in a ferment. **המור** m. Farrago mera, a sourish mixture to assist the stomach of animals. **המור** f. Fermentatio, a souring. **המור** Discessit, to withdraw, turn aside, go about. **המור** m. Ambitus, a going about. **המור** Turbidum, to disturb, to trouble, to be turbid; lutosum esse; m. lutum, clay, or cement; cæmentum, from its being produced by a turbid effervescence from the earth; bitumen. Chald. also, **המור** Vinum meracum rubens, red wine, from its effects in disturbing both the faculties of body and mind; hence the adage, “when spirits are in, wit is out.” **המור** m. Asinus, an ass, from its turbulent, or refractory nature, when put into a passion, or influenced by the desire of continuing its kind; acervus, a mass, or the mire of the street, from its fermenting. **המור** A homer, or measure wherein things are jumbled together. **המור** m. Dama, a deer; bubalus, the buffalo, from their turbulent disposition. **המור** To array, set in array; f. also **המור** m. Quinque, five; this word was first used for the fifth day of the creation, when the world was arrayed, or set in order for the reception of man and other animals; m. quinta pars, the fifth part. **המור** Quinquaginta, fifty; also quini, by fives; quinto ordine, in the fifth rank; accincti, bound, or set in

order. **חמישי** m. Quintus, fifth. **חמישיר** f. **חמ** c. R. **ח** To be hot; uter, a bottle; lagena, a stone bottle, from their being hardened by heat. **חנ** To fix, settle, dwell; residit, to remain; castrametari to encamp; c. a camp. **חניר** f. Hasta, a spear; lancea, a halbert, which, on account of their length and weight, are usually pitched, or rested on the ground. **חניור** f. p. Cellulae, places of confinement. **חמהר** c. Acies, castra, an encampment. **חמתיר** f. Metatio, a measuring of land for planting. **חנט** To embalm, to put forth, or prepare the body for embalming; aromatibus condivit, to pickle; protulit, to bear fruit, as the fig tree its figs, which embalms, or fills them with juice; hence **חטרה** f. Triticum, wheat, from its being laid up; p. Chald. **חנשין** **חנ** Initiavit, to initiate, to dedicate, or initiate as a temple or house of God; instruxit, to instruct, or initiate into the knowledge of the true God. **חנבר** f. Dedicatio, a dedication. **חניכ** m. p. Instructi, taught. **חנמל** m. Grando major, great hail, or ice, from **חמל** To cut off, because very destructive to trees. **חנ** Gratiam facere, to favour, beseech; gratiosum esse, to be gracious; misereri, to pity. **חין** f. **חנינה** m. Gratia, favour. **חנין** m. Misericors, merciful. **חנס** Gratis, for favour; immerito, undeservedly; frustra, in vain. **חנהר** f. Precatio, an entreaty; deprecatio, prayer. **חנהני** m. p. **חנהניר** f. p. Preces, deprecationes, prayers. **חנה** Contaminari, to pollute, profanari, adulari hypocritice, to be a flatterer; insinuate, to dissemble; m. profanus, polluted; hypocrita, a dissembler; also **חנהר** f. Hypocrisis, hypocrisy. **חנק** Strangulavit, to strangle. **חנהן** m. Strangulatio, strangling. **חסר** Succulent, abundant, swelling out; m. benignitas, goodness; beneficentia, kindness, beneficium; misericordia, pity; probrum, detestation, worthy of anger in abundance; to be affected with disgrace, probro afficere. **חסיר** m. Benignus, kind; beneficus, good willed; misericors, sanctus, holy, or set apart, as Christ was for his people. **חסירה** f. Ciconia, a stork, from its remarkable affection to its young. **חסר** To shelter one's self; speravit, to hope; confidit, to trust; confugit ad aliquem, to fly to any one. **חסיר** f. **חמהר** m. Perfugium, a hope, or refuge. **חסל** Consume, consumpsit; absumpsit, to gnaw. **חסיל** m. Bruchus, a worm in corn, from its destructive power. **חסב** Obturavit, to shut up; capistravit, to muzzle; m. robur, strength; opes, wealth. **מחוס** m. Capistrum, a collar. Chald. **חכן** To be strong, fortem esse. **חכנה** Robur, strength. **חכין** m. Robustus, strong. **חכף** To pound; also Chald. **חכפא** Argilla, clay, or potter's earth, because beat, pounded, or trampled by the feet to prepare it for use. **מחספס**

m. Rotundum, any thing round, made so by beating. **חסר** To abate, diminish; deficere, to be wanting, carere, indigere; also **מהסור חסרון** m. Inopia, defectus, a want, a failure; also Chald. **חסיר** Carens, wanting; egens, needy from want. **הפר** Texit, to cover; obtexit, to clothe; f. an alcove, from its covering, obtectio; thalamus, a marriage bed, from its covering. **הפז** Festinavit, to hasten; trepidavit, to tremble, from being put in a hurry. **הפזון** m. Festinatio, haste. **הפן** m. Pugnus, R. **הפר** To cover; handful, hollow of the hand, because it covers what it holds. **הפף** Texit, obtexit, protexit, the same as **הפר**. **הוף** m. Portus, a haven where ships are covered, or protected. **הף** m. Nitidus, clean; mundus, clean, or rather protected secure. **הפץ** To bend, incline, voluit; to desire, desideravit; delectatus fuit, complacuit, to be pleased; m. volens, desiderans, voluntas, will; desiderium, desire; delectatio, a pleasing. **הפר** Fodit, to sink; effodit, perfodit, to dig; perscrutatus est, to search out by digging; erubuit, to blush, or to sink with respect to the countenance, as when ashamed of any thing, or confused. **הפרפרור** f. p. Talpæ, moles, from their power of digging. **הפש** To set at liberty, libertate donari; perscrutatus est, pervestigavit, to search by stripping, or uncovering, and then setting at liberty; to examine; dissimulare, to disguise, or put one's self at liberty to conceal their sentiment; m. libertas, liberty; perscrutatio, an investigation. **הפשי** m. Liber, free; manumissus, set at liberty. **הפשיה** f. Libertas. **הצב** Cæcidit, to cut; excidit, to cut out, hew. **מהצב** m. Excisio, a dividing, or the divider. **הצר** To divide asunder, dimidiavit, divisit, distribuit; m. an arrow, a dart, from their division of the body when the wound is inflicted. **הציר** m. **הציר** f. Dimidium, the half, from being divided. **הצן** To cherish, or defend; also **הוצן** m. Brachium, the arm, from its power of defending the body; a garment, from its cherishing, or warming the body; the breast, or bosom, or the folds of dress covering it. **הצף** Chald. Acceleravit, to hasten. **הצץ** Discidit, excidit, to cut, divide; m. sagitta, an arrow; lapillus, a precious stone for cutting others. **מהצציי** m. p. Sagittarii, archers. **הצר** To surround, to confine; c. more frequently f. atrium, an open court fenced around, but open at the top. **הצרות הצרים** Atria, villæ, courts, villages, or rather tents, though fenced, yet at pleasure can be removed. **הציר** m. Gramen, grass; porrum, a leek. **הצירור** f. Tuba, a trumpet, from their tubular form; p. tubicinantes, trumpeters. **הק** To describe, mark, or trace out; a bosom, m. R. **היק** m. also **הקה** f. statu-

tum, an appointment; decretum, a decree; pars statuta, the part, or portion appointed; modus, a measure, from its being appointed by a superior, for the regulation of an inferior. חקר Imprimere, to engrave; exprimere, to press. חקק Descripsit, to mark out; exaravit, sculpsit, to engrave, insculpsit, exsculpsit; decrevit, to appoint; p. m. statuta, decrees. חקר Investigavit, to make diligent search; scrutatus est, to enquire; m. pervestigatio, an enquiry; a recess, from its difficulty of being explored. מ. מחקרי. p. Pervestigations, enquiries. מ. הר. A hole, or opening, R. חור. חרב To waste; vastari, to destroy, consume, or ravage; to dry up, siccari, exsiccari; m. siccus, dry; desolatus, destroyed; siccitas, dryness; æstus, summer heat; desolatio, desolation; f. gladius, a sword; culter, a knife, from their power of destroying; also, malleus, a hammer; scalprum, a graving tool; rutrum, a shovel. חרבה f. Siccitas, vastitas, destruction, desolatio. מ. הרבני. p. Siccitates. חרנ. Horruit, contremuit, to shake, or quake with fear; to tremble. מ. הרנל. Locusta, a kind of locust, from הרנ To shake, and רנל The foot, from the nimbleness of its motion. חרר Tremuit, to move quickly, to fear, to tremble, trepidavit, trepide cucurrit; sollicitus fuit, to be anxious; m. trepidus, fearful. חררה f. Trepidatio, tremor, trembling; sollicitudo, care. חרה To inflame, arsit; exarsit ira, accensus fuit ira, to burn with wrath. מ. חרי. Æstus, heat. חרין Adustum, burned; ardens ira, burning with anger. חרין To put in order. מ. חרין. p. Torques, a necklace of pearls, a collar, from the order or regularity with which they are placed. חרט To work, or make into a long round form; m. stylus, a pin to write upon wax tables, from its shape; m. חרטי. p. Loculi, female ornaments. Chald. חרט. Magus, a fortune-teller, from חרט A pen, and חס To perfect, that is complete, in drawing their diagrams and unfolding them. Chald. חרך To burn; adussit, inussit, to singe, roast. חרך To inclose. חרכי. m. p. Clathri, grates; cancelli, ballustrades, from their property of inclosing. מ. חרול. חרל. Urtica, a thorn, a thistle, a nettle, from חר To be burned, and חרל Sharp, from their sharpness and fit to be burned. חרס Total separation; anathemati devovit, to curse; consecravit, to separate, or set apart; devotum effecit; m. anathema, a curse; devotum, the thing set apart; rete, a net, from its power of separating the fishes from their native element; to prohibit, or separate; to forfeit, or lose by separation. מ. חרו. Curtus membris, mutilated, maimed, who has entirely lost a limb, or some part of his

body; sinus, flat-nosed. **חרמש** m. Falx, a sickle, from **חרס** To separate, and **משה** To remove; from its cutting or separating the grain. **חרס** A burning itch, prurigo. **חרסר** m. Sol, the sun, from its warming power. **חרסר** f. Solaris, pertaining to the sun. **חרף** To strip, make naked, divest; to reproach, or strip of honour, probro affecit; hiemavit, to winter; m. hiems, winter, or that season of the year in which the vegetable kingdom is stript of its foliage; juvenus, youth, or the autumn, being the time of the perfection of the fruits, and anciently the beginning of the year. **חרפה** f. Probrum, disgrace. **חרץ** To shorten, cut short; præcidere, to move, or bring to a point, movere. **חריוץ** m. Excisus, cut off; sedulus, diligent, that is, cutting the busines short by activity; tribula, a cart used for threshing corn; fossa, a pit, from its being cut, or dug; aurum, gold, being found as it were cut in small masses; a grape stone, from its being cut or mashed by pressing. **חריצים** m. p. Casei, cheeses, from being pressed; tribulæ. Chald. **חריצין** m. p. Lumbi, the back, or loins, from Heb. **הלץ** the same. **חרצבור** f. p. Nexus, a binding; vincula, chains; from **חרץ** A lump, or piece cut, and **צברה** To swell, from their knots or swellings. **חרצנים** m. p. Nuclei acinorum, the dregs, or refuse of grapes which have been mashed, or cut to pieces, as it were, by pressing. **חרק** Frenduit dentibus, to gnash, or crack with the teeth. **חרר** Exarsit, exustus fuit, to burn. **חרהר** m. Inflammatio, inflammation; febris ardens, burning fever. **חרריס** m. p. Siccitates, places parched, or burnt up with heat. **חרש** Silent thought, or attention; to devise, fabricavit; aravit, to plough, from the attention necessary to perform it well; expressit, insculpsit, to engrave, or to make devices upon wood, brass, &c. machinatus est; surdum agere, obsurdescere, tacere, to be silent; m. faber, a workman, artifex; surdus, mutus, deaf, dumb; silentium, silence; aratio, ploughing; sylva, a wood, or perhaps rather ground newly ploughed; m. testa, an earthen pot, from being made by art. **חרשה** f. Fabrefactura, any thing formed by art. **חרשיר** f. Silens, still. **חרשר** f. Rutrum, a shovel. **חרשר** f. Vomer, a ploughshare, or coulter. **חרר** Exaravit, insculpsit, to engrave. **הש** &c. to hasten, R. **הושב** To add, superadd, or number; putavit, to impute, or reckon to one; reputavit, to esteem, or make account as highly possible; cogitavit, excogitavit, to think or reckon; m. cogitans, thinking; artifex, a workman, from the art which he displays; angula artificiosa, a curious girdle, from the embroidery, or figures, added to it. **חשבון** m. Cogitatio, a series

of thoughts; supputatio, a reckoning, ratio. **השכנות** m. p. Idem, the same. **מהשכנת מהשכנה** f. Cogitatio. **השרה** Forbearance of speaking or action; silere, to be silent. Chald. **השה** Opus habuit, there is a necessity. **השהות** f. Necessarium, necessity. **חשך** To impede action, to restrain; obscuratus est, obscurum esse, to darken; m. also **השכנה** f. Chald. **השכנה** Tenebræ, darkness. **מהשך** Idem, the same; tenebricosus locus, a place dark. **השכים** m. p. Obscuri homines, obscure mean persons. Chald. **השל** To wear out, debilitate; debilitans, wearing out. **נחשלים** Debilis, weak, fatigued, tired. **השמל** m. Pruna ignita, a lighted coal; amber; also a mixed metal of silver and brass, and gold, from Chald. **נחש** Brass, and **מלל** Gold. **השמן** m. Primas, a legate, a lord. Arabic **המש** Having many servants, and **השיב** Great. **השן** To be rough, rugged; m. pectorale, a breastplate, rugged, or rough, with the scales, or thin plates of metal, placed upon one another; the ornament of the high-priest being rough with the twelve stones set in it. **השהף** To strip, or make bare; nudavit, to uncover, denudavit; hausit, to draw water, from the uncovering of the place in which the fluid was. **השיפוי** m. p. Greges nudi, rari, small flocks, from their pasture being bare. **השק** To connect, join, link together; amare, to love; desiderare, to desire, to cleave; cingere, to surround; m. desiderium, desire. **השוקים** m. p. Fasciæ, cincturæ, bands. **השקים** m. p. Canthi, the spokes of a wheel connecting the nave and the ring. **השר** To collect. **השרים** m. p. Radii rotarum, the spokes of a wheel, being collected, as it were, in the centre. **השהרה** f. Colligatio, a collection, as of water. **השהש** To hasten; m. quisquiliæ, the sweepings of a place; gramen torridum, burnt grass; gluma, chaff, from its being easily driven from place to place. **הרה** To break in pieces, or hurried from place to place. **ההרה** To keep fire alive, or burning; capere, to take. **ההרה** f. Acerra, a box for holding incense; forceps, a pair of tongs for incense. **ההך** Decisum est, to be decided, determined, cut out. **ההל** Fasciis involvit, to swaddle, or wind round. **ההללה** m. fascia, a swathe, a roller. **ההלב** Signavit, to close, to seal, obsignavit. **ההמת** m. Sigillum, a seal. **ההתן** To contract alliance by marriage, affinitatem inire; m. socer, a father-in-law; gener, a son-in-law; sponsus, a bridegroom. **ההתנה** f. Socrus, a mother-in-law. **ההתנה** f. Desponsatio, a betrothing; sponsalia, espousals. **ההתנה** Rapere, to take away by violence; m. rapina, plunder, præda. **ההתנה** Fodit, to dig; effodit, perfodit, to dig downwards, to plough; remigavit, to

row, to dig hard in rowing. מהחרר f. Effossio, a digging. ההר To break, fregit; conteri, to be worn; tereri, consternari, to be frightened. מהרה חתיר חתיר הרה f. Terror, dismay; consternatio, dread. חתיתו Contritiones, sorrows.

ט

Is the ninth letter, and sixth consonant; it is a radical letter, except when it is used for ת in the hithpael conjugation, of verbs beginning with צ as הצטיר for התציר He has made himself to hunt; the ט and צ being transposed. This letter is an aspirated dental.

טאב

To be good. טאטא Everrit, to sweep. מטאטא m. Scopæ, besoms. טב To be good, R. יטב טבה Mactare, to butcher, to slay; m. coquus, a cook, or one who kills animals for food. טבחיט m. p. Satellites, attendants, or rather executioners, or slaughter-men. טבחור f. p. Coquæ, female cooks. טבחה מטבה טבה f. Mactatio, a slaying. טביר Intingere, to dip, immergere. טבע Immergi, to sink as in water, submergi; infigi, to drive down; figi, to swallow up. טבער f. Annulus, a ring into which the finger is put, or dipt. טבר Swelling, m. December, on account of the swelling of the waters by the rains which fall in that season. טר To decline, R. נטר. טהר Purum esse, to be pure, clean. טהור m. Mundus, clean; pure, purely. טהר מטהר m. טהרה f. Mundicies, cleanness; nitor, shining, arising from purity; purgatio, cleansing, or approaching to purity. טוב Chald. Bonum esse, to be good; m. Chald. טוב Bonus, good; pulcher, fair; utilis, useful. טובה Bona, bonitas, goodness. מ. טוב Bonitas, bonum, fit, pleasing, sweet; these meanings are evident from the manner in which it was at first used by the sacred historian Moses, as recorded in the first chapter of Genesis: in that portion of the divine testimony it is employed by the Holy Spirit to denote that change which the chaos underwent when it was put into beauty, order, and usefulness. טור Nere, to spin. מטור m. Netum, thread, from being spun. טוה To cover; levit, to anoint, or cover with oint-

ment; oblevit, to plaister. טיח m. Tectorium, a plaister, or rough-cast upon the wall. טהור f. p. Præcordia, the parts about the heart covering it; renes, the kidneys, from the parts which cover them. טל Ejicere, to cast out; jacere, to throw, injicere, projicere, R. טל To cast out. טור m. Ordo, order, regular disposition, regularity, R. טר Order, &c. Chald. m. a mountain, from its orderly disposition; a range, a row. טירור f. p. Ordines, ranks. טוש R. נטש To loose; volavit, to fly, or let loose the wing. טור f. Chald. Jejunus, fasting. טה To overlay, R. טיה. טחר To impel, or drive forward; jaculari, to shoot, or dart. טחן Moluit, to reduce to powder, to grind, commoluit. טחנה f. Molitio, digestion of food. טחנות Molaes dentes, molitrices, grinders, so called from their office. טחור m. p. Mariscæ, hæmorrhoides, piles; hæmorrhoids, from Chald. טחר Constrinxit, to press, or constrict as the piles do. טחן To fix, fasten. טטפורה f. p. Frontalia, frontlets, that is, scrolls of parchment with portions of the law written on them, which the Jews were enjoined to bind on their foreheads; ornamenta, ornaments. טט m. Lutum, clay, the earth, mire. טין m. Chald. Lutum. טיר f. Palatium, from טר To order; regularity; a palace, from the regularity to be found in the palaces of royalty; castellum, a castle; arx, a tower. טל R. טול Maculosum, spotted; m. also טלה Agnus, a young lamb, so called from its being spotted. טל Tegere, to cover; obtegere, Chald. from Heb. צל the same; obumbrare, to darken. טל To cast, or send forth; m. ros, dew, which drops, or is cast down upon the earth. טלטל f. Contectio, a covering; projectio, an arch, porch, or something of that kind, which in its formation is thrown or cast by the artificer. טמ Immundum, to pollute, defile; impurum, pollutum esse; m. pollutus, defiled; impurum, nasty. טמא Impuritas, uncleanness; res immunda, a thing impure. טמן Abscondere, to hide. טמן m. Absconditum, hidden. מטמן m. Thesaurus, treasure, which is usually hidden, or covered up. טב m. Corbis, a basket, a vessel, a granary, or something containing fruits. טנ Inquinare, fedare, to be foul, or dirty. טער To seduce, or cause to err, errare. טע Gustavit, to taste; m. gustus, a tasting; ratio, a reason; consilium, counsel; judicium, a judgment; sententia, an opinion, or in general a trial by experiment. מטעמ m. p. מטעמור f. p. Cupidiae, sapid, savoury meats, from their fine taste. טען Confodit, to thrust through; oneravit, to load, or prick or goad the beasts of burden. טף To be nimble, R. נטף. טף To be nimble; m. parvulus, a child,

from its nimbleness in walking. **טפה** To spread out, extend ; m. also **טופח** Palmus, the measure of a palm, or the hand extended ; to stretch with the hands, palmis distendit ; palmis gestavit, to carry with the hands ; educavit, to bring up. **טפחית** m. p. Educationes, upbringing, as mothers do to their children, that they may go straight. **מטפחת** f. Ventrale, a kind of loose garment worn by women. **טפל** Consuit, to sew ; concinnavit, to join, to forge, or join lies together. **טפסר** To make quiet, or reduce into order ; m. princeps, dux, a chief, a prince, or one who commands, or reduces into order. **טף** or **טפף** To be nimble ; m. parvulus, a little child ; incedere incessu parvulorum, to walk like children. **טפר** Chald. **טופרא** Unguis, a nail, or claw, from Heb. **צפר** To move quickly, to rush hastily, as a bird upon its prey ; hence a nail, or claw, with which they fasten upon their food or prey. **טפש** Obesari, pingui fieri, to become thick, or fat. **טור** R. **טור** Order. **טור** to keep, R. **נטר**. **טורר** Assiduum, continuum esse in opere, impulsive, impetuous, or continual ; Chald. to drive away, depellere. **טריה** f. New ; humidum, fresh, inflamed, purulent. **טרה** Laborare, to be weary ; fatigare se, to wear out one's self ; m. fatigatio, weariness ; labor, fatigue. **טרכ** To fill, fill up ; ante, antequam, before ; that is, the time is filled up, or terminated ; necdum, nondum, not yet, or the time to be filled up. 2 Kings ii. 9. **טרף** Rapuit, discerpsit, dilaceravit, to tear, or pluck, to hunt, to prey ; m. raptum, torn ; decerptum, plucked ; folium, a leaf, from its being plucked ; rapina, plunder, or that which is torn from an enemy ; cibus, food, from its being torn by the teeth in eating ; to feed, to nourish, to supper. **טרפה** f. Laceratum, the thing torn ; raptum, the thing seized. **טרת** Chald. Jejunus, fasting, R. **טרת**.

ו

Is the tenth letter of the alphabet ; it is one of the servile letters, and is prefixed to the third persons masculine, future tense of all verbs, and is then a contraction of the pronouns **הי"א** The being, or person ; and **י"ה** for **ה"ב** They ; as **יפקר** He shall visit. **יפקרו** They shall visit. It also forms some appellative nouns and proper names, being then a contraction of **הי"א** That, or the ; and is perfectly the same with this use of the contraction in forming nouns, that Bishop Louth observes concerning the English language, when he asserts that every

word that makes sense after the definite article *the*, is a noun, as ילקוט A scrip; from לקט To collect. יצחק Isaac; from צחק To laugh. Inserted it forms many nouns, if inserted before the second radical, as, from רה To breathe, comes ריה An odour, or exhalation; also, if after the second radical it forms many nouns, as קציר Harvest; from קצר To cut down. It also denotes the hiphil conjugation, as הפקיד He has caused to visit. Postfixed it denotes the name of a people, as, עברי A Hebrew; perhaps from יב the plural termination: also the ordinal numbers, as שלשי the third, likewise the second person future and imperative, as הפקרי Thou shalt visit. פקרי Visit thou. The י in these examples of the verb, is a contraction of the pronoun אתי Thou; also the plural masculine in government, or regimine, as האיש אשרי O the blessednesses, literally, of the man. Psalm i. 1. postfixed to a noun, my, as רברי My word; to a verb, me, as פקרי He has visited me; it is then a contraction of אני I. It is also paragogic where it increases the meaning of the word to which it is affixed; perhaps from היי The being, or something remarkable. It is postfixed to feminine adjectives, as רברתי על After the most excellent order. Psalm ex. 4. רבתי עם She that was swarming full of people. It is also annexed to the affixes, as עונכי Thy vast iniquities. Psalm ciii. 3. It is also annexed to verbs, as שמתי Put carefully on; it is also added to participles and infinitives. It is also postfixed, as ימו Their; from המה They. For a more particular account of this letter see Grammar.

יאב

Desideravit, to desire; cupidus fuit, to long for, R. אבה. יאר Is fitting; decere, to become; pulchrum esse, to be fair; dignum esse, to be worthy. יאל Voluit, to will, resolve, determine, undertake, to be content; æquavit, or the mind willing what it possesses; to begin, or attempt to execute the purposes of the will; to act foolishly, stulte agere, or resolutely, or obstinately, to adjure, or resolve to do by an oath, to fix. יאר m. R. אר To flow; rivus, flumen, a river, a channel, to flow. יאש Desperare, to despair. יאת Æquavit, consensit, to agree, consent, R. אהר To come together. יבב Vociferatus est, to cry out. יבל Attulit, adduxit, abduxit, to bring, or carry along, to bear fruit, or that which the earth brings, or carries along

with it ; to bring, to flow. **מ. בול יבול** m. Proventus, provision, or that which the earth brings forth. **מ. יכל אוכל יוכל** m. Fluvius, a river ; aquæductus, an aqueduct. **כ. יוכל** c. more frequently f. Aries, a ram ; jubileus, the jubilee, so called from the blast of the ram's horn with which it was celebrated. **כ. יכלת** f. Verruca, verrucosum, a tetter, or spreading eruption, fluxus. **כ. יכל** To marry ; to marry a brother's widow, *fratris absque liberis defuncti uxorem ducere* ; m. levir, a husband's brother. **כ. יכלת** f. Glos ; uxor fratris, the wife of a brother. **כ. יכל** Aruit, arefactus fuit, to be dry ; m. siccus, dry. **כ. יכלת** f. Arida, dry ; terra sicca, dry land ; exsiccatio, dryness. **כ. יכל** m. R. **נב** Prominentia, ager, a field, or ridges of earth, from their protuberance ; agricola, a husbandman, or one who turns up the land in ridges. **כ. יכל** To be afflicted with sadness, *mœstitia afficere*. **כ. יכלת** f. Mœror, sadness, sorrow, anguish. **כ. יכל** Laborare, to labour ; fatigare, to weary. **כ. יכל** m. Lassus, wearied ; labor, fatigue. **כ. יכל** Fatigatio, weariness. **כ. יכל** Metuere, to fear ; Chald. m. *acervus*, a heap, or an evidence of terror. **כ. יכל** Timens, fearing. **כ. יכל** c. more frequently f. R. **כ. יכל** To cast forth, to hold ; manus, the hand, from its casting forth, or holding ; ripa, a bank, from its restraining, or holding the water ; latus, a side ; tractus, locus, a place, being as it were cast forth, or placed. **כ. יכל** Projectit, to cast forth. **כ. יכל** Dilectus, beloved, R. **כ. יכל** The breast, the seat of affection. **כ. יכלת** f. Dilectio, a choice. **כ. יכל** Projicere, dejicere, jaculari, to throw. **כ. יכלת** Hiphil Confiteri, to confess ; celebrare, to celebrate ; agere gratias, to give thanks, that is, to put forth praises. **כ. יכלת** f. Confessio ; laus, praise. **כ. יכלת** f. p. Celebrationes, praises. **כ. יכלת** Chald. יהודא Jehuda, Judah. **כ. יכלת** Judeus, a Jew. **כ. יכלת** Judæa, Judea. **כ. יכלת** Chald. Scire, to know, nosse, cognoscere ; experiri, to try. **כ. יכלת** Notus, known ; familiaris, well known. **כ. יכלת** f. **כ. יכלת** Scientia, knowledge ; sententia, an opinion. **כ. יכלת** Chald. מנדעא מנדעא Scientia. **כ. יכלת** m. Notus, familiaris affinis, allied, or known by affinity ; cognatus, a relation. **כ. יכלת** f. Cognatio, kindred ; affinitas, alliance by marriage. **כ. יכלת** Quare, wherefore, a question, the answer of which should increase our knowledge. **כ. יכלת** m. Ariolus, a soothsayer ; sciolus, one who pretends to knowledge. **כ. יכלת** m. R. **כ. יכלת** To be ; Jah, the name of God, from his essence. **כ. יכלת** Chald. Dare, to give ; tradere, to deliver up, to supply. **כ. יכלת** Da, give thou ; m. onus, a burden ; cura, a care. **כ. יכלת** m. p. Dona, gifts ; donaria, supplies, or those things allotted to us. **כ. יכלת** m. R. **כ. יכלת** To heat, to burn ; arrogans, proud, or

burning with pride. יום m. Dies, R. יום Tumultuous motion, a day, from the tumultuous motion of the light or heat. יומם Interdiu, daily, or day by day. יין m. Cœnum, R. ינה To press; mud, from its pressure; lutum, clay. יונה f. A pigeon, or dove, because particularly defenceless, and exposed to rapine and violence. יז Cogitavit, to design, to think. יז Armed, R. יז To encompass. the body encompassed with defence. יזע m. יזע f. Sudor, R. יזע To move, agitate, sweat, from its being forced out of the body by motion, &c. יז Adunare, to unite, to join; together, una. יז m. Unicus, unigenitus, only-begotten. יז יז יז Una, together; simul, at the same time; pariter, equally. יז Expectare, to wait; sperare, to hope. יז m. Expectans, waiting. יז f. Spes, hope; expectatio, a waiting upon. יז m. A buck; see יז. יז Calere, to be warm; incalescere, to grow hot; concipere, to conceive, to lust. יז f. Indignatio, wrath, or indignation. יז f. Chald. Æstuous ira, burning wrath; venenum, poison, from its burning, or corroding nature. יז To have the foot or hoof smooth and worn by walking; to go barefoot, disalceatus. יז To reckon up, according to genealogy, or family; m. genealogia, genealogy; genus, a family. Hithpael, יז Recenseri, to reckon up; recensere per genus, to reckon by families. יז Bonum esse vel videri, to be or to appear good. יז m. Bonum, good; optimum, best. יין m. Vinum, R. ינה To squeeze; wine, from its being squeezed from the grape. יז To be plain, manifest, evident; disceptavit, to argue, or make manifest, to reprove; increpavit, dijudicavit, to discern, or judge between two. יז f. Increpatio, a chiding, or blaming, correptio. יז Chald. Posse, to be able; prævalere, to prevail. יז Potestas, power. יז Rivulus, a river, so small that it is able to be forded. יז Generare, to procreate, or breed young; parere, to beget, or bring forth; also יז יז Natus, a son; puer, a boy. יז Puella, a girl. יז m. Natus recens, a new born child, or rather son. יז f. Juventa, youth. יז f. Partus, a bringing forth. יז Obstetrix, a midwife. יז f. Nativitas, nativity; cognatio, kindred. יז f. p. Generationes, successive productions, or occurrences. יז Ivit, to go; abivit, to depart. יז Ejulavit, to cry, to shriek, to howl; m. יז f. Ejulatus, howling, or crying; m. an owl, from its cry. יז Hei, alas; vœ, wo; a particle of howling, or expressive of sorrow. יז To stick fast. יז f. Scabies saniosa, a scab full of bloody matter, from its adhering to the skin. יז m. A bag, R.

לקט. ים ים To be tumultuous ; m. mare, the sea, from its tumultuous motion ; occidens, the west, or the Mediterranean sea, from its situation with regard to the land of Judea ; lacus, sive vas templi, a lake, or a vessel of the temple. ימים m. p. Muli, mules, or rather the name of a people ; also days, R. יום. ימין ימין To be steady ; f. dexter, a, um ; dextera manus, the right hand, from its constant employment in work ; dexterum latus, the right side ; auster, the south, which, when one turns his face to the east, as it is probable our first parents did, to behold the rising sun, would then be to the right ; also days, R. יום. ימני m. Dexter, the right. תימן f. ימנית m. Auster, ventus australis, the south wind. הימין Hiphil, Dexteram petiit, to desire the right hand. ינה Oppressit, to press, oppress, defraudavit. יונה f. Columba, a dove, because exposed to violence. ינה To rest, to lay, posuit, deposuit, to place ; reliquit, to leave ; sivit, to permit. נהר Depositum, the thing laid up. ינק Suxit, to suck. מינקת f. Nutrix, a nurse, or one who gives suck. מ. יונק Sugens, applied to plants, a young twig. יונקת f. Ramus, a branch, or sucker. ינקור f. p. Rami tenera, tender branches. מ. ינשוף A night owl, R. נשף. יסד Fundare, to found, to appoint, ordain ; consultare, to consult, to settle ; m. fundator, a founder. מ. יסוד f. יסודת m. מוסר f. Fundamentum, a beginning. יסך Ungere, to anoint, to smear over, or pour out as with the oil in anointing. יסף Addere, to add ; adjicere, pergere, to hasten. יסר Castigare, to chastise, to bind, to instruct, or put under proper restraint, erudire. יסורים Castigationes, discipline. מ. יסור m. Eruditio, instruction by discipline. מ. מוסר Castigatio, eruditio. מוסרות מוסרים Vincula, chains. יער Condit, to appoint ; constituit certum locum vel tempus, to constitute or appoint a certain place or time ; desponsavit, to betroth. ערה f. Congregatio, conventus, an assembly ; solennitas, a yearly feast according to appointment. מוערה f. Conventus. יער To remove ; everrere, to sweep away. מ. יעס p. Scopæ, shovels, or brooms, from their removing the ashes of the brazen altar of the tabernacle, or temple, on a heap. יעז Robore preditus, to strengthen ; m. fierce, strong. יעט Amicire, to cover ; Chald. consulere, to counsel ; from Heb. יעץ To counsel. יעצין Consilarii, counsellors. עצה Consilium, counsel. יעל Prodesse, to profit ; utile esse, to be useful. יעלה f. Rupicapra, wild goats, R. עלה To ascend, from the climbing disposition of these creatures. בליעל Nequam, nought, good for nought. יען Propterea, because ; propter, on account of ; eo quod, quia, because, R. ענה To act upon some person,

or thing. יעף Lassum esse, to be weary ; to dissolve, melt, dissipate, defatigari ; m. lassus, weary ; fessus, fatigued ; m. lassitudo, weariness. תועפות f. p. Lassitudines. יעץ Consulere, to advise, to propose, consilium inire. יעצן Consilarius, a counsellor. עצה f. Consilium, an advice. מעצות f. p. Consilia. יעקב m. Fraudulent, R. עקב Jacob. יער m. Sylva, R. עיר To bare, to empty, a forest ; favus sylvestris, a honey comb emptying, or pouring out of honey, a wood, or rather a marsh where trees and plants flourish, or where they are diffused, or poured out. יפה Pulchrum esse, to be fair, beautiful ; m. pulcher, fair. יפהיר Speciosissima, very fair. יפי m. Pulchritudo, beauty. יפה Anhelare, to breathe ; suspirare, to moan, or pant ; m. spirans, breathing ; conflator, a puffer. יפע Splenduit, to irradiate ; illuxit, to shine forth. יפעה f. Splendor, shining ; lux, light. יפה To entice, to persuade. מופת m. Prodigium, a wonder ; ostentum, a sign or prodigy, or persuasive fact, or event. יצא Exire, to go out ; to be born, prodire. יצא m. יצא f. Excrementum, feces, or that which cometh out. יצא m. p. Sordidi, vile, or those persons or things which on that account are rejected. יצא m. Exitus, a going forth ; prolatum, an offspring ; pronunciatum, declared, or sent forth by words. יצא m. p. Prognati, those who have descended from their forefathers, begotten, born ; propagines, descendants. יצא f. p. Exitus, departures. יציב Chald. Verum, but ; veritas, truth ; certitudo, certainty ; from יצב Statuit, to appoint, constituit ; m. יצב Prefectus, a governor, from his power of appointing rules, or laws. יצב Statio, a military station, stativa ; castra, a camp. יצב f. Idem, the same ; also יצב Statua, the rules that are appointed. יצב Idem, the same. יצע Stravit, to spread under ; stratum posuit, to make a bed. יצע m. Stratum, a couch. יצע m. Substructio, an under building for support ; solum stratum, a bed on the floor. יצק Fudit, to pour, effudit, infudit ; effundi, effluere, to fasten, as metals do when melted and allowed to cool ; durescere, to harden, or be stedfast. יצק מצק מצוק יצוק Fusum, melted ; firmum, solidum, strong. יצוק f. fusura, the article to be melted. יצוק f. p. Infundibula, funnels for pouring liquor out of vessels. יצר Finxit, to form, formavit ; arctari, to straiten ; angi, to be straitened. יצר m. Formans, making ; figulus, a potter, or one who forms vessels. יצר Figmentum, any thing formed. יצרי m. p. Membra, parts, from their being formed. יצרי Exuri, to burn ; succendi, flagrare. יצב m. Torcular, R. נקב To make hollow ; a wine press, or vat, from

its being hollow. יקר Ardere, to burn, urere; m. ardor, burning. מוקד יקר m. focus, a fire. מוקדה f. Adustio, a burning. יקרה f. Chald. Ardens, burning. יקרה יקרה f. Associatio, an association; obedientia, obedience; Arabic, the cognate root וקה signifies To obey readily. יקום m. Subsistence, R. קום. יקע To strain; luxari, to disjoint, hang; suspendit, pluck from. יקה To cut round; circumdedit, compass about, circumegeit. יקץ Evigilare, to awaken; expergefieri. יקר To be bright; pretiosum esse, fieri, videri, vel habere, to be, to be made, to seem or to be accounted precious; pretiosus, rarus, rare; m. res pretiosa, a thing valuable; honor, respect, from its worth. יקיר Chald. יקירה Pretiosus, gloriosus, famous for its value; blessed, or shining. יקש Laqueum tendere, to stretch a net. יקש m. Auceps, a fowler, a birdcatcher. יקשיב m. p. Irretiti, those who are ensnared. מוקש m. Laqueus, a net, a snare. ירה Timuit, to fear; reveritus est, to be feared; m. timens, fearing; timidus, afraid. ירה f. מורה מורה m. Reverentia, dread; timor, fear, sacred. ירר Descendit, to descend. מורר m. Descensus, a going down; locus declivis, a steep place. ירה To direct, to shoot, to cast, jecit, dejecit; jaculis petiit, to throw the dart; docuit, to instruct; instituit, to appoint as a law. יורה m. Pluvia tempestiva, the former rain, from its causing the corn to shoot. תורה f. Doctrina, lex, a law, from its teaching and directing the people. ירה Chald. m. Luna, the moon, or rather the light of the moon; mensis, a month, or the revolution of that luminary. ירט Declinavit, to pervert; divertit, mislead. ירך Extended in length. ירכה f. Femur, the thigh, or rather the thigh bone, from its length; latus, the side, from its extension. ירע Broken, afflicted, grievous; malum esse, is bad. יריעה f. Auleum, a curtain, a distinct or separate piece of cloth, or stuff used in forming a tent, or tabernacle. ירק Spuit, exspuit, to throw out something liquid, or moist, to spit; m. olus, the moist tender shoot of a plant, or tree; viriditas, greenness; olus viride, green herb. ירוק Idem, the same. ירקון m. Rubigo, a mildew, a disease of corn; aurigo, a disease, a sallowness, a yellow livid paleness. ירקן m. Subviridis, intensely green, inclining to yellow. Psalm lxviii. 14. ירש Possedit, to inherit, possess; to disinherit, possessione expulit, or cause another to possess; depauperavit, to make poor. ירשה f. מרשה m. Possessio, a possession; hæreditas, an inheritance. מירוש Mustum, new wine, from its strong intoxicating quality, taking, as it were, possession of the drunkard. ישב Sedit, to sit; habitavit, to dwell, mansit.

שיבה f. Sessio, a sitting; residentia, a staying. מושב m. Habitatio, a dwelling. תושב Inquilinus, incola, a sojourner. אש יש ישר Est, is; sunt, are. תושיה f. Essentia, essence; virtus, bravery, or worthy of existence; lex, a law, sapientia, wisdom. ישה To abase, bow down; m. depressio, a bearing down. ישנ Porrexit, extendit, to stretch, to extend. ישב Desolatus fuit, to be desolate. ישמון m. Solitudo, a waste, desert, wilderness. ישן Dormivit, to sleep, obdormivit; inveterascere, to grow old, or approaching death; m. dormiens, sleeping; vetus, old. ישנה f. שנה Somnus, sleep. ישע Salvavit, to save, servavit; m. also ישועה ישועה f. Salus, safety; auxilium, help. מושעיה f. p. Salutes, health. ישפה ישפה m. Jaspis, onyx, jasper; from Chald. שפר To wear down, from its power of wearing down other stones on account of its hardness. ישר Rectum esse vel videri, to be or to seem straight; dirigere, to direct; complanare, to make plain; m. rectus, straight; equus, equal, or right; rectitudo, rectitude; equitas, equity. מישור Idem, the same; planities, a plain, a place straight. מישור m. p. Rectitudines, recta, things straight. ישש m. Decrepitus, old, or one who has existed long; from יש Existence. ית Chald. article of the accusative case. יתיב יתיב Chald. Seddit, to sit; mansit, habitavit, to dwell. יתר To thrust; f. Paxilus, a stake; clavus, a nail, from being thrust, or driven. יתום m. Pupillus, an orphan; Arabic, single, solitary, a child deprived of parents. יתר To exceed; to leave, reliquum fecit; abundavit, to abound; excellentem fecit, to excel; m. residuum, the remainder; excellentia, excellence; restis, a cord; nervus, a string, from its power of extension. יתרה Excellentia, excellence; emolumentum, profit, or that which remains to us; magis, plus, more. יתרה f. Residuum, the remainder. מותר יתרה Emolumentum, præstantia, excellent things. יתרה f. Reticulum hepatis, the caul of the liver, or the redundancy of it. מיתריה Funes, ropes; nervi, strings.

כ

Is the eleventh letter of the alphabet; this is one of the serviles; when prefixed it signifies, as, or like as, as it were; it is then a contraction of כה Thus; as here; when used as an affix to a noun it means, thine; to a verb, thee, as רבך Thy word. פקדן He has visited thee.

נאב

To mar, or spoil ; dolere, to grieve, the consequence of being spoiled ; dolore affici, to be affected with grief ; also מִכְאוֹב m. Dolor, pain, sorrow, sorrowful. נָאָר To bruise, attrivit ; m. attritus, worn, afflicted, the consequence of being bruised. נִנְאָר f. Attritus, æger, sick, from ill usage. נִנְאִי m. p. Attrita. אֵין כֵּאֵין As if nothing, R. אֵין כֵּאֵר To pierce, to penetrate, R. אֵר אֵר A lion, from its power. כָּבֵר Grave esse, pondere, to be heavy, weighty ; m. gravis, heavy ; numerosus, many ; dives, rich ; jecur, the liver, from the weight of that viscus, or part of the body ; gravitas, weight ; multitudo, a great number ; copia, plenty. כְּבֵרָה Gravitas, gravity. מִכְבֹּר m. Honor, respect ; gloria, renown. כְּבֹרָה f. Honorata, respected ; gravamen, a grievance. כְּבוֹרָה Honoratus, honorabilis, honoured, worthy of honour. כְּבֵרָה Extingui, to extinguish. כְּבֵל To bind ; m. compes, fetters, from their binding. כִּבֵּשׁ Lavit, abluit, to wash. מִכְבֵּשׁ כֹּבֵשׁ m. Fullo, a fuller, or washer. כָּבַע To stop, keep off. מִכְבַּע m. Galea, a helmet, from its power of defending the head. כָּבַר Multipliare, to multiply ; a particle, jam, now, or already ; time past, or future. מִכְבִּיר כְּבִיר m. Validus, strong, from number ; pulvinar, a bolster of a bed, or a kind of network. מִכְבֵּר כְּבִירָה m. cribrum, a sieve, or gauze, from the many holes in it ; m. stragula, carpets, hangings, from the many devices or figures upon them ; f. milliare, a mile, or a thousand paces ; jugerum, an acre, or rather a good way, or distance. כִּבֵּשׁ Subigere, subjugare, domare, to tame ; m. clivulus, a side of a hill, a foot path upon which we tread ; m. ovis, a sheep ; agnus, a lamb, from their subdued disposition. כִּבְשָׁן Fornax lateraria, a furnace, or rather a lime-kiln, wherein stones are subdued by the force of fire, to a yielding friable substance. כָּר To propel, shoot, or dart forth ; f. a cask, a pitcher whence the liquor is propelled, or emptied into another vessel. כָּרַב Chald. Mentiri, to lie, to fail. Chald. כְּרִכְרָה f. Mendax, a liar, or one who fails in telling truth. כָּרַר Arabic, To dart forth. כִּירוֹר m. Scintilla, a spark, from its darting forth ; pyropus, a precious stone, from its sparkling, or flashing. כָּרַר Arabic, To be turbid. מִכְבִּיר כִּירוֹר m. Pila, a ball ; pilata acies, a line of battle armed with missive weapons, military tumult, an attack, onset, charge. כְּרָה f. Restriction, constriction, contractum, contractio ; caligare, to darken or contract the eyes ; contrahi, stringi,

rugari; hence כה a particle of restriction; sic, thus, ita; hic, here; huc, hither. כהל Chald. Posse, is able; potens, powerful. כה To strike, R. נכה. כהן Sacerdotem agere, to minister; m. sacerdos, a priest; prefectus, a prince, from their office as ministering for the benefit of others in the exercise of their duty. Chald. כהנה f. Sacerdotium, the priest-office. כור Uri, aduri, to burn; hence Chald. כוה Fenestra, a window, from its admission of the heat and light. כויה m. כויה f. Ustio, adustio, a burning. כוה m. R. כה To be strong, vigorous, firm; m. vis, vires, power; virtus, bravery, arising from power or strength; robur, strength; lacerta, a species of lizard, remarkable for their power in destroying serpents. כל To hold, contain, comprehend, to sustain; hence כול Complecti, to embrace; sustentavit, to support; sustinuit, continuit, to hold; moderatus fuit, to contain; disposuit, to place. כון or כן To make ready; disposuit, prepare; aptavit, fit; establish, stabilire; firmari, to strengthen; as a particle, rectum, right, recte; sic, thus, ita; basis, a base. כנה f. Surculus, planta, a shoot, a scion, a set. כין Basis, idolum, an idol, R. כור To burn, from the supposed glory of the image. כניכ m. p. Liba, cakes of honey prepared for the moon, under the title of the queen of heaven. מכון m. מכנה f. Basis, a base; sedes, a seat, or place prepared, locus. מכנה f. Apparatus, a disposition of parts; sedes parata, a place of residence. כוס f. Calix, R. כסה To cover; a cup, from its covering what it contains; bubo, an owl, from its constantly hiding itself in the day time. כור m. Catinus, a furnace round and hollow; catinum, a vessel for refining metals; fornax, a furnace, or oven, R. כור Syriac, To burn. כר Corus, a large measure, from its shape. כוש Cush, the name of a man, f. Ethiopia. כוב Mentiri, to lie, or to fail; in a moral sense, to deceive; m. mendacium, a lie. אכוב Fallax, deceiving, mendacium. כור To break with force or violence; also אכור m. Crudelis, cruel, breaking through all restraint or opposition. אכוריות f. Crudelitas, cruelty. כה m. כה Vigour, R. כה Abscondere, to hide; excindere, to cut off. כהר Once, R. אהר. כהל Fucare, to paint. כהש To fail; mentiri, to deceive, to lie; emaciari, to be made lean; m. mendacium, a lie; macies, leanness. כי Quia, because; nam, for; quod, that; quamvis, although, R. כהר To restrict. כיר m. Pernicies, R. כר To propel, to shoot forth, or dart; destruction. כירן m. Lancea, hasta, a spear, from its power of destroying, or of being propelled; scutum, a shield, from its power of keeping the body from destruction. כירר m. A spark, or a flash of fire darting forth.

m. An army, a camp. כל To hold, contain, comprehend. כלי כיל Avarus, greedy, covetous, stingy, or one who would wish to hold all. כימז f. Pleiades, the seven stars, R. כמר To be warm, or rather the warm part of the year. כיס m. R. כסר To cover; marsupium, a purse or bag. כף Chald. כיפא m. R. כפר To curve, bend, or inflect; petra, a rock, grave stone, or rather a cave in the earth, &c. כיר m. R. כר A circuit, a laver; labrum, a caldron, from its round shape; foculus, a fire-pan for melting metals, from its form; suggestus, a scaffold. כיריס m. dual, Testus, an oven. כהר f. p. R. כהר Restriction, reins. כך ככר Sic, thus; ita, so. ככב To glitter, or shine; also m. כוכב Stella, a star. ככר A flat roundish form; f. massa, a heap; frustum, a fragment; tracta, planicies, a plain, or tract of country surrounded with hills; a cake, from its round shape, a morsel, or part of a cake, talentum, a talent, from its round form. כלא Claudere, to shut up; m. also כלוי Carcer, a prison. מכלר f. Caula, a sheepcote, from its restraining or shutting up the cattle. כלאיב m. d. Heterogenea, different kinds of earth. כלב To clap close together; m. canis, a dog, from the fast hold of his teeth, and tenaciousness in biting. כלוב Corbis, a twig basket, from its holding its contents; cavea, a cave, from its containing its possessors. כלר Totality, completion, to finish, also to pluck out, Psalm lxxiv. 11. absolvi, finire, to consume, consumi; deficere, to fail; confidere, to trust; exspectare, to wait; m. deficient; f. תכליר f. Perfectio, complete; finis, the end. כליון Consumptio, a wasting; consummatio, completion. כלי Vas, a vessel finished for the use of man; instrumentum, an instrument. כליות f. Renes, the kidneys, so called from their preparing the urine for excretion. כלר Arabic, To be of a crabbed, wrinkled countenance; m. senium, senectus, old age. כלר Perfectit, to perfect, absolvi; m. כליר Perfectum, finished; absolutum, released; totum, altogether; holocaustum, a sacrifice which is entirely burnt on the altar. כלר f. Sponsa, a bride, or one whose betrothing is completed; nurus, a son's wife. כלירות f. p. Sponsalia, the espousals. מכלל מכלול Omnis, all, omne, totum, universum, not deficient. כלר m. Perfectio, being completed. כלב To confound; erubescere, to shame. כלמר f. Ignominia, pudor, shame. כלר To impel, urge. כלפזר f. p. Mallei, hammers, from their power of breaking, &c. כמר To be warm or hot with desire; desiderare, to desire. כמז To gather or compress into a roundish form. כומז Cingula, pendula, vel bullata muliebra, a girdle, bracelet, necklace, from their com-

pressing. **כמו** As, R. **כמן** To hide, lay up; m. cuminum, cummin, from its being laid up. **מכמני** m. p. Recondita, thesauri, treasure, from being hoarded or laid up. **כמס** Recondere, to deposit, to lay up. **כמר** To convolve, contract, contrahi, to yearn as the bowels do in compassion, as it were, rolled together; æstquare, to heat, or be shrivelled or contracted by heat, to blacken, or be scorched; calefieri, or contracted. **כמרי** m. p. Sacrificuli atrati, certain officers in the idolatrous worship, from their being scorched by their fires in performing the rites of their religion, idolatrici. **כמרירי** m. p. Æstus, thick convolved darkness, even to blackness, nigridines. **מכמר** m. מכמר f. Rete, a net; rete jaculum, a net drawn together. **כין** R. **כין** To make ready, to fit, adapt; hence **כנה** f. A plant, a vineyard, from its being adapted to the soil. **כנה** Cognominare, to surname; titulo appellare, to compliment by way of flattery. **כנה** f. Chald. Societas, a company surnamed from some person. **כנה** Chald. Hujusmodi, of this kind, of **כן** Thus, and **מה** What. **כני** m. p. Pediculi, some winged insects, gnats, or mosquitoes, from their fixing on the body, and being troublesome, R. **כן** To be ready; also **כנ** c. Lice. **כניה** f. Companics, from their being named. **כנס** Colligere, to gather; comportare, to carry. **מכנסי** m. d. Femoralia, breeches, or rather a bandage that wrapped the body close. **כנש** Idem, the same. **כנע** To lay down, depressit; place on the ground, prostravit; to humble, abjectum reddit. **כנען** m. Mercator, a merchant, from the wares or merchandise being placed on the ground to the view of the purchaser; negotiator, a trader between the different parties. **כנע** f. Merx, any kind of merchandise. **כנף** Extremity, c. more frequently f. manus, the hand; ala, a wing, or the extremity of the body, a sail, or as it were, a wing; ora, a coast, or the extremity, a skirt, or the extremity of a garment. **כנור** m. Cithara, a lute, a harp. **כסה** To sit, settle; m. also **כסה** Thronus, a throne; solium, a chair; also m. tempus statum, at the appointed or settled time; novilunium, the new moon. **כסה** Tegere, to cover; operire, to conceal; occultare, to hide. **מכסה** m. **כסיה** f. Tegumentum, a covering; operculum, a cover. **כסה** Succidere, to pluck, cut up. **כסחה** f. Succisum, cut. **כסל** Stiffness, rigidity, c. loins, from their stiffness, in a mental sense; stultescere, to be stupid; stultum fieri, to be foolish. **כסיל** m. Stultus, foolish; Orion, a star, from the coldness of the season when it was supposed to exert its influence. **כסלה** f. Stultitia, foolishness; spes, hope, or steadiness of mind, in a good sense;

folly, the same in a bad sense. כסילות Stoliditas, stupidity. כסלו November, from the stiffness or coldness of the month. כסה To have long hair; in an opposite sense, to shave round, tondere, or to be deprived of the long hair. כסמרה f. Spelta, a kind of wheat, from its long hair. כסמ p. Numerare, to reckon; m. מכסה f. Numerus, a number; summa, the whole. ככה To be pale, wan; to long after, appetere; m. argentum, silver, money of silver, from its colour being paler than gold. כסתות f. p. Pulvilli, small pillows, or cushions. כען Chald. Jam, already; nunc, now, perhaps from כ As, and ען from ענה To answer. כעס Indignari, to be angry, enrage, provoke, grieve, the consequence of being provoked; m. also כעס Indignatio, indignation. כפה To curve, bend, inflect; extinguer, to extinguish as anger, or to bend it back; subigere, to subdue. כפל Duplicare, to double; m. duplum, the double. מכפלה f. Duplicitas, the being double. כפן To be hungry, to shrink in consequence of hunger; colligere, to gather, as from necessity, aggregare; m. famas, hunger. כפש To connect, fasten together, also כפיש m. Tignum, a beam, or rafter, from its power of fastening the parts of the building. כפף Incurvare, to bend, bow down. כף f. Curvatura, a bending; cavum, hollow, or bended; vola manus, the hollow of the hand; planta pedis, the bend, hollow, or sole of the foot of man, or beast; manus, the hand, from its curve; acerra, a chest. כפר f. Ramus, a branch, from its bending. כפר To cover, to expiate or annul a covenant, from its being covered, or obliterated, expiare; picare, to pitch, or cover with bitumen; m. pix, pitch; expiatio, expiation; vicus, a village, or place of shelter; cyprus, the cypress, from its covering clusters; pagus, a village, or canton. כפר Leo juvenis, a young lion when he begins to hunt, and forsake, for the first time, his coverts. כפור Pruina, hoar-frost, which covers the ground; crater, a cup, or covered vessel; m. p. expiationes, expiations. כפרה Operculum, a cover. כפש Deprimere, to plunge, or cover; operire, to feed, or cover one with food. כפר Chald. Vincire, to bind. כפר m. Pomum, an apple knob; sphærola, a little globe, or ball, from כפר To bend, and תר To turn, from their form or shape. כרב from רב Great in power, and כ Like as. כרוב Cherubh, cherubinus, a cherub, (see Parkhurst on this root, to whom we have been much indebted in endeavouring to trace the connexion between the primary and secondary meaning of the words.) כר To know, R. נכר. כר m. A circuit, or pasture; a lamb, from its running round and round in wantonness

and sport, also a ram; a captain, from his going his rounds in the exercise of his duty; a letter, from its power of conveyance round from place to place; also m. a measure, R. כור. כרבל Anicire, to clothe; tegere, to cover, from Arabic כרב To bind more straitly, and כבל of the same meaning Hebrew. כרבלה f. Chald. Operimentum, a covering; cucullus, a hood. כרה To cut, cut up, penetrate, fodere; pierce, by cutting; convivium, apparare, emere, to buy, or pierce the ear as a token of servitude. כרה f. Convivium, a banquet, from its being prepared; f. p. fossuræ, parts that are dug. מכרה m. Fodina, a quarry, a mine, from its being dug. Chald. כרו Proclamare, to cry aloud. כרוזא Præco, a herald, from the nature of his office. כרך הכריך To involve, to cover; m. involucrum, a cover; stola, any loose garment, from its power of covering; pallium, a cloak. כרכב m. R. כרך Chald. To encompass, and כנב Ethiopic, the same. כיכב m. Crocus, saffron, from כרה To cut, and כמה To be hot, from its cordial and warming nature. כרס To prune; m. vinea, a vineyard. כרמים Vinitores, vinedressers. כרמל m. Carmel, a proper name, from כרס To cut off, and מל To fill; arvum, a field, from being full of grain; spica virens, stalk or ear full of corn. כרמיל m. Coccineum, crimson, from the colour being found near mount Carmel. כרמלה m. Carmelita, a fruitful field, or country. כרס m. Chald. כרסה Thronus, a throne. from כסה the ר being inserted. כרסה Suffodere, to ravage, to waste, from כרס Chald. To cut off, and כסה Syriac, He hath shorn. כרע Incurvavit se, to bend, bow down, procubuit in genua. כרעית f. d. Crura, the legs, from their bending. כרפס כרף m. Carbasinum, lawn, or fine linen, perhaps it is from the Arabic word כרפס signifying Cotton; viride, green. כרר Saltare, to dance, subsilire, from כר A circuit, from the circles they form in dancing. כרכורא f. p. Veredarii, messengers or soldiers who go their rounds. כר m. Pascuum, feeding ground; agnus, a lamb, from its running round. כרש To contract; m. ingluvies, the throat, from its power of contracting. כרה Scindere, abscindere, to cut off, to chew; pangere fœdus, to ratify a covenant, from the cutting in pieces the purification sacrifice used at these times. כריתורא f. Repudium, a divorce, from being cut off. כשב ש being transposed, from כשב To be subdued; m. also כשבה f. Agnus, a sheep, from its subjection. כשרי Chaldeus, Chaldean; divinus, divine, or a soothsayer. כשה Obduci, to cover; operire, to be covered with fat. כשל Impingere, to stumble; offendere, corruere, to fall, labi. כשיל m. Se-

curis, bipennis, an axe, from its power of causing to fall. מ. כשלון. Lapsus, a falling. מ. מכשול. Offendiculum, offensio, a stumbling-block. f. מכשול. Ruina, destruction, or the consequence of falling. כשף Prestigiari, to discover, or enchant; prestigiis uti, to use divination, to discover unknown things; reveal, or attempt to reveal the secrets of futurity. מכשף Prestigiator, a magician. f. מכשפה. the same. Prestigiæ, soothsayers. כשר Rectum esse, fit, right; m. rectus, rectum, straight. מ. כשרון. Rectitudo, rectitude; equitas, equity. כישור Verticulum, a spindle or turning pin, which regulates the position of the thread from the distaff. f. כושור. p. Compedes, fetters, also righteousness. כת To bruise, R. נכת. Scribere, to mark; describere, exscribere, rescribere, prescribere, to mark, or engrave, or draw the representation of any thing; to write, to decree, or rather to delineate the outlines of the decree, also מכתב. m. כתב. f. Scriptum, any thing written; scriptura, the writing. f. כתבה. Inscriptio, a writing placed upon any thing. כהל To confine, restrain; Chald. m. paries, a wall, from its confining whatever it encloses. p. כהל. To mark with an engraving tool, impression, stamp, or the like; m. aurum insigne, pure gold stamped, as an evidence of its purity. מכתב Aureum, of or belonging to gold. נכת Inaurai, auro obduci, to be covered with gold. כהן To adhere, stick closely, also כהנה f. Tunica, a vest, or coat, from its adhering to the body. p. כהף. To bind together, to bind hard; f. humerus, the shoulder; latus, the side; scapula, the scapula, also the arm, back, &c. from the connexion of these parts with the body, and with one another; litus, a shore, a side, or border. כהר Cingere, to surround, enclose, compass about, to invest; to attend, exspectare; f. corona, a crown, from its encompassing the head. f. כהרה. Coronamentum a chapiter, or circular crown. כהש Tundere, contundere, to bray, pound, beat to pieces, to bruise. מ. מכהש. Mortarium, a mortar for bruising; cavum, a hollow place fit for bruising; cavitas. כהה Idem, the same. מ. כהיה. Tusum, bruised. f. מכהה. Contusio, a bruise.

ל

THE twelfth letter, is of the class of serviles, prefixed from אל To, unto, in. With an infinitive, to, for to, as לפקר To visit, or rather

literally, for to visit. This letter, as a prefix, has the following meanings, to, or for; it is prefixed to the dative case of all the pronouns; as a prefix to nouns, it signifies, according to, nigh to, after, before, under, about, concerning, towards, for, by, on account of, within, from, at, near, in, between, with. **לאר** To be weary; hence the particle, **לוא**. Chald. **לר** Non, not, from defect or negation of something positive. **הלר הלר** Annon, is it not. **לאב** To be dry. **הלאיכור** f. p. Siccitates, droughts. **לאר** Ægre ferre, to bear any thing ill, or to be weary, defatigari. **הלאר** f. Defatigatio, weariness; labor, toil. **לאט** Obvolvere, involvere, to hide, involve; also quietly, R. **אט**. **לאך** Arabic, To send; also **מלאך** m. Legatus, nuncius, angelus, a messenger, from his being sent. **מלאכור** f. Legatio, an embassy. **מלאכר** f. Opus, a work, or message; functio, artificium, ars, an art, employment, work, business, affair. **לאר** In the power of. Genesis xxxi. 29. **לאב** To meet together; to coalesce, agree, or the like; m. a nation, a people, from their associating together. **לביא** Arabic, To milk; c. leo immanis, a great lion; a lioness, properly, when giving suck. **לבר** f. Chald. m. R. **לב** To vibrate, move to and fro, up and down; cor, the heart, from its motion; animus, the mind; medium, the middle or inner part of any thing. **לכבור** f. p. Mattyæ, pan-cakes, from their being tossed or fried in a pan; placentæ, cakes. **נלכב** Cordatum fieri, to be endued with heart, or courage. **לכר** Besides, except, R. **כר**. **לכט** Corruere, to stumble, to fall; conturbari, to be troubled; vapulare, to be beaten. **לכטה** Confidently, R. **כטה**. **לבן** Albescere, to whiten, make white, dealbare; m. albus, white; album, albor, whiteness; lateres formare, to make bricks, from their whiteness when burned. **לבנר** f. Later, a brick, pavement, a floor laid with bricks; luna, the moon, from her whiteness; m. populus alba, the white poplar; f. thus, frankincense, which is of a whitish colour. **לכנון** p. **לבניס** m. Libanus mons, mount Lebanon, from the snow with which it was perpetually covered; fornax lateraria, a furnace for burning bricks or tiles. **לבש** Induere vestes, to clothe; vestire se. **מלבוש לבוש** m. Vestis, clothing, a vesture. **הלבשר** f. Vestitus, clothing. **להב** To flame; m. **לנ** A measure, R. **לונ**. **לר** To beget, &c. R. **ילר**. **להבר** f. Flamma, a flame; mucro flammans, a shining dagger, a raging flame. **להבתיר** Flamma Dei, a very great flame. **להנ** m. Lectio, studium, meditation, study. **להר** Furere, insanire, to be mad, or to sport like a madman. **להט** Flammare, ardere, to burn up, set on fire; m. flam-

ma, a flame; lumina flammans, a sword blade, from its shining. **להב** Blandiri, to be soft, mild, gentle; contundi, to be bruised; to insinuate, to enchant. **להן** Chald. Quamobrem, wherefore; nisi, unless; præterquam, besides. **להק** Increasing, growing; also **להקה** f. Cœtus, a concourse of people, to assemble, or gather together. **לור** To join, add, associate, to borrow, or join one's self to a person by borrowing; to lend, or allow a person to borrow from us: as a particle, **לורא** Utinam, O that; quæso, I pray; fortassis, perhaps, all expressing the adhesion, attention, or cleaving of the mind to any object. **לורא** Not without, from **לא** Not. **לור** from Arabic, **לונ** Deep; m. sextarius, a measure of liquids, from its depth. **לור** f. Adjunctio, a joining. **לור** f. Adjectiones. **לורית** Leviathan, balæna, a great fish, from **לור** Coupled, and **הן** A large serpent. **לוי** Levi, Levita, Levi, a Levite, hence the mother of Levi, when he was born, said that now she would be joined to her husband. **לון** Decedere, recedere, to turn aside, to depart; m. corylus, the hazle, or nut tree, from its flexibility, or readily turning any way. **לור** f. Pravitas, perversion, or turning from the path of duty. **לון** m. Perversus, froward. **לור** Smoothness; m. tabula, a table, from its smoothness. **לור** Operire, obvolvere, to cover, to hide, abscondere; m. Stacte, the purest kind of myrrh; mastiche, a kind of gum. **לש** m. Absconsio, hiding. **לש** m. Incantationes, conjuring secrets, or tricks. **לר** To wind, or deviate, hence also **לור** Cochleæ, shells, from their winding form. **לר** f. p. Laqueoli, loops, or ouches, from their winding form. **לור** m. A winding stair. **לור** particles, unless, from **לא** or **לו** Not, and **לו** If. **לון** To lodge, pernoctare; murmurare, to murmur, or dwell in a discontented manner upon a subject. **לן** Pernoctans, staying. **לון** m. Diversorium, a place to lodge or stay in. **לור** f. Tugurium, a lodge, hovel, a shade. **לור** f. Murmuratio, a grumbling. **לור** Absorberi, to lick up; to swallow, deglutiri; m. gula, the throat, the jaws; fauces, the gullet, because that with it we swallow. **לור** Ludificare, to mock; deridere, to deride, to interpret or explain in a scoffing manner. **לור** m. Derisor, a scoffer. **לור** m. Derisio, scorn. **לור** m. Derisor, interpretes, one who explains; orator, or declaims in a scoffing manner. **לור** f. Interpretatio, explanation in a scoffing manner. **לור** Depsere, to knead, or mix flour with water. **לור** Chald. a particle, Ad, to; apud, at. **לו** To decline, turn aside, hence **לור** **לור** **לור** c. Ille, illa, iste, ista, he, she, that; spoken of as an object to which one turns himself as present. **לור**

Smoothness. להח m. Virens, green; recens, fresh; viror, greenness; humiditas, moisture, grass, from its smoothness. לחי f. Maxilla, the jaw bone, the cheek, from the smoothness of the bone. לחך Lingere, delingere, to lick up. להב To insert; vesci, to feed, or place food for the body; pugnare, to fight, or place a battle; m. panis, bread; cibus, food, because taken into the body for nourishment; Chald. convivium, a banquet; m. oppugnator, an enemy. מלהח m. Cibus, caro, flesh. מלהמת מלחמה f. Bellum, war. לחן f. Chald. Concubina, a concubine, from Arabic. לכן To be abominable. לחץ Premere, opprimere, to oppress; m. oppressio, oppression, or bearing down. להש Mussitare, a low hissing, whistling, or whispering sound; incantare, to whisper; mussitatio, a whispering; oratio submissa, a low talking; incantatio, an enchantment, from its being delivered in a low tone. להשיב Amuleta, ear-rings, so made that by the motion of the head they might give a low sound, or hissing noise. לט To involve, R. לוש. לטא To adhere, or stick close to. לטאר f. Stellio, lacerta, a lizard, from its adhering closely to the ground. לטש Acuit, to sharpen; polivit, to polish; erudit, to instruct. ליר m. R. לר To wind, or turn; nox, the night, from its deviating or being different from the day. Chald. ליליא Idem, the same. לילית f. Strix, a screech owl, or bird for the night, hence to make to howl, or to waste. Psalm cxxxvii. 3. ליש m. R. לש To knead, or trample upon; leo vetus, an old lion, from his trampling upon his prey. לך R. להך To walk. לכר Capere, to take, occupare; m. captura, a catching, as of prey. מלכרת f. Decipula, a trap, a gin. למר To accustom; discere, to learn; docere, to teach; that is, accustoming ourselves or others to acquire knowledge; also למו For them, see מו. למור Doctus, taught; eruditus, skilled; assuetus, accustomed. מלמיר m. Discipulus, a scholar. מלמר m. Stimulus, a goad or stimulus, by which cattle are accustomed to labour. לן To stay, R. לון. לעב To laugh, mock, subsannare. לענ Irridere, idem, the same; subsannatio, a mocking; subsannator, a mocker. לען m. Barbarus, foreign; barbari sermonis, of a foreign tongue; f. ל Of, and ען Violence, alluding to the violence of the Egyptians to the children of Israel. לעט To swallow down eagerly, to taste; gustare, to eat. לען To reject, detest. לענר f. Absinthium, wormwood, so called because animals reject it; bitter. לף m. A scab, R. ילף. לפיר m. Lampas, tæda, a torch, a firebrand; perhaps the ideal meaning is to shine. לפר To turn aside, huc et illuc vertere se, apprehendere, to lay hold; complecti, to em-

brace. לץ R. לויץ To scorn. לקח Capere, to take ; receive, accipere ; auferre, to remove ; sumere, assumere ; m. disciplina, doctrina, or persuasive speech. מלקח m. Captura, any thing taken by violence ; faux, the jaws, which take hold on food. מלקהיט m. d. Forceps, tongs, so called from taking hold. מקח m. Acceptio, a taking or receiving. מקחור f. p. Merces venales, things to be received for use, wares, merchandise. לקט Colligere, to glean, or pick up ; m. Collectio, a gathering or picking up ; spicilegium. ילקוט m. Pera, a scrip, or satchel, into which things are gathered. לקק Lambit, linxit, to lap, to lick. ילק m. Locustæ species, a kind of locust, from its licking, as it were, and destroying vegetables. לקש Colligere seros fructus, to gather the late grapes, vindemiare ; m. fænum scrotinum, after or late grass. מלקוש m. Pluvia serotina, latter rain, so named from the time of falling being late. לש To knead, R. ליש m. Humor, wet, moist, liquid, radical moisture ; from the Arabic, לשר To suck. לשך לשכר f. Cubiculum, a chamber ; cella, a room. לשם m. from Ethiopic, לשר To bruise ; ה being changed to ש. Cyanus, vel topazius lapis, a kind of precious stone, a ligure, from its hardness. לשון To turn about ; calumniari, to calumniate, lingua detrahère. לשון c. more frequently f. Lingua, a tongue, from its great power of motion ; sermo, a speech ; slander, because it is spoken with the tongue ; a wedge of gold, from its being of the form of the tongue. לתה Arabic, To make to adhere ; hence מלתחה f. Vestiarum, a wardrobe, or the place of clothes which adhere to our body. לתך m. Semihomer, half an homer, from Syriac, לתך To agree, because there ought to be a harmony among all the measures. לתע Commoli, to break, grind, pull out, grinding the teeth. מלתעור f. p. Molares dentes, the grinders.

ט

Is the thirteenth letter, is a servile ; it is prefixed from מנח To distribute, and then signifies, from, by, of, at, near or near to, against, for, on account of, between, before, after, besides, towards. It forms the participles of hiphal, huphal and hithpaël ; it forms many nouns signifying the instrument, means, or place of action, perhaps from המר Multitude, (see Simon's Lexicon.) as מגן A shield, from נג To pro-

tect: it is prefixed to the infinitive, as מפקר From visiting; it also marks a simple degree of comparison, as טובה חכמה מפניית Good is wisdom before pearls, that is, better than pearls. It is also postfixed, from ה Their, to a noun, as רברב Their word; to a verb, them, as פקד He has visited them; with ו forms some nouns, as פרויב Redemption; also some adverbs, as וימ Daily, or day by day, Psalm i. 2.

מ. p. Granaries, R. אבוס. מאר Valde, very strong; vehementer, keenly; vehementia, force, or might; vehementissime, very keenly; to be strong, copious, always. מ. מאוס. מ. מ. A fault, R. מוס. מ. p. Desire, R. אור. מאור Light. מאורה f. A den, &c. R. מאר. מאר To extend, dilate; Chald. centum, a hundred. מאן Thence, R. אן. מאזניס m. p. Scales, R. און. מאתים m. p. Two hundred, from the number being extensive. מאמציס m. p. Fortifications, R. אמץ. מאמר m. A speech, R. אמר. מאם m. מאוס m. Something, from the Arabic, אוב To evaporate as smoke. מאין From nothing, R. אין. מאכל m. Food, &c. R. אבל. מאן Chald. Vas, a vessel, from the Hebrew, מנר To distribute, because vessels are employed in distributing what they contain. מאן Renuere, to refuse, despise; m. renuens, despising. מאפה f. Boiled or baked, R. אפה. מאפל m. Darkness, R. אפל. מאס from Arabic, To be dilated, as a wound; spernere, to despise; aversari, to reject as vile, as a wound, to melt, Psalm lviii. 3. perhaps for מאר To grow sore again; pungere cum dolore, to rankle, to fret, to prick, is stubborn, or is not easily healed. מארב m. Snares, R. ארב. מארת Dolorifica, causing much pain; pungens, pricking. מביא f. Entrance, R. בוא. מבוקה f. Perplexity, R. בוכ. מבוסה f. A trampling, R. בוס. מבוקה f. Vacuity, R. בוק. מבהר m. Select, R. בהר. מבטה m. Pronounced, R. בטח. מבטה m. Faith, R. בטח. מבטה m. Expectation, R. נבט. מבטה m. The firstborn female, R. בכר. מבול m. A deluge, R. בנר. מבנה f. A building, R. בנה. בלע R. Except, &c. R. מבנה f. A building, R. בנה. מבצר m. A fortification, R. בצר. מברחיס m. p. Fugitives, R. ברח. מברחיס m. p. The pudenda, R. בוש. מבשל m. p. Things baked, R. בשל. מבול f. Bounds, R. מונ. מונ To dissolve, Psalm lxxv. 11. R. מונ. מבועיר f. p. turbans, R. נבע. מנר To excel, exceed in glory, praise, or honour; m. pretiosum, res pretiosa, any precious thing. מנר m. A tower, R. נר. מנר f. p. Fructus pretiosi, valuable produce. מנר m. Fear, &c. R. נור. מנורה f. A saw, &c. R. נור. מנר m. R. Rotundity of motion, or form; falx, a sickle, from its round form; facula, a little torch, perhaps from its shape.

מן. נמא f. Absorption, &c. R. גלל f. A volume, R. מגלה m. A shield. מנא f. A covering, R. מן. נן. To pour forth with profusion; tradere, to deliver up. מנא f. Tradition, that which is handed to us from our ancestors. מנפא f. A stroke, R. מנפא f. Rebuke, &c. מנעורא f. Contractions, &c. R. נער. Dejicere, to throw down; detrudere, to fall, destroy. מגרפא f. A turf, R. גרף. מגרש f. A saw, R. גר. מנורה f. p. Lurking places, R. נהר. מנרש m. Expulsion, &c. R. גרש. מרכא f. An altar, R. רכא. מר m. A desert, R. רבר. מר f. Golden, &c. R. רבר. Metiri, dimetiri, to measure. מר m. Mensura, a measure; vestis, a garment, commensurate with the body. מר f. Mensura, dimensio, a share; tributum, a share or measure of the produce of the land for tribute. Chald. also מנרה f. Tributum. מרוחא m. p. Repulses, R. נרה. מרון. Mensura. ממריא m. p. Mensuræ, measures. מרורא m. Languor, R. רורא. מרוכא f. A mortar, R. רוך. מרון m. Contention. מרינא f. A province, R. רון. מרור m. Chald. A habitation, R. רור. מרחא m. Impulse, R. רחא. מרחפוא f. p. Precipices, R. רחף. מרמנא f. A dunghill, R. רמן. מרקרא f. A stab, R. רקר. מרנא f. A step, &c. R. רנא. מדרש m. A commentary, &c. R. רדש. מדרש f. Trituration, R. רדש. מר Quis, quæ, quod, who, which, what; a word of extensive use, when any of the single letters, as particles, are prefixed, as למר For why, or wherefore? מר How long? עלמר On what account? &c. מר Morari, to delay, tarry by asking questions. מר What; c. מהל Miscere, to mingle. מיהל Mixtum, mingled. מהומא f. Noise, &c. R. הוב. מהלך m. A way, R. הלך. מהלל m. Praise, R. הלל. מהלמורא f. p. Contusions, R. הלס. מהמרורא f. p. Ditches, R. המר. מהפכא f. Subversion. מהפכורא f. Strokes for punishment, R. הפך. מקעורא f. p. Angles, R. קע. מר To haste, hasten; dotare, dotem constituere, to endow, or to give a dowry, from its going before, and hastening the marriage; festinare, accelerare; m. festinus, in haste; festinanter, hastily; dos, a dowry. מהיר m. Festinus, also rash, foolish, because precipitate or hasty. מהתלורא f. p. Sports, &c. R. התל. מו is a syllable expletive postfixed, and when it has any meaning it is a pronoun, as למו For them; it appears to be the remains of an old pronoun, for the most part obsolete, or not used, R. המר. מו Dissolvere, diffuere, liquefieri, dissolve, melt, liquify. מו מהר To wipe clean or smooth; medulla, marrow, brain, from its filling and wiping out, as it were, the different interstices of the body; fatlings. מוט

Movere, to move, stagger; nutare, to fall, declinare; m. dimotio, a removing; vectis, a lever or pole to carry things between two; jugum, a yoke; temo, a beam, or cross bar of the yoke. מוכח m. An entrance, R. בויח. מוכך Tenuem esse, attenuari, depauperari, to become poor, decay. מולר Circumcidi, to cut off, or round, succidere, exsindere. מולר f. p. Circumcisiones, a cutting round, as in circumcision; also למואל Coram, before, or around us; contra, against, or opposed to us on every side. מולר f. Nativity, R. יולר. מוכח m. as if from מאכ The least thing; vitium, a fault; macula, "a spot," Simon says, "which ought to be washed out, and then by metaphor applied to the mind," as denoting a moral blemish, or spot, which has not the least good or virtue in it. מנה f. R. תמונה מון To distribute; imago, an image, similitude, or likeness, or distribution of parts; lineaments and colours which raise in the mind an idea of the object represented. מוסר m. A foundation, R. יסר. מוסר m. A chastisement, &c. R. יסר or אסר. מוער m. Time, R. יער. מועצות f. p. Counsels, R. יעץ. מופת m. A wonder, R. יפת. מוצא m. Gone forth, R. יצא. מוצר m. R. מצר To squeeze, press; gluma, chaff, from its being pressed or squeezed from the corn. מוקר m. Fire, R. מוק. מוק f. Construction, R. עוק. מוקש m. A snare, R. יקש. מור Contabescere, to waste. מור To be bitter, disagreeable to the taste; mutare, to change, or make one to change from its bitterness; m. myrrha, myrrh, from its bitter taste. תמורה f. Commutatio, a change, or alteration. מושב m. A habitation, R. ישב. מושבעות f. p. Deliverances, R. ישע. מוש Recedere, to remove from place to place, R. Dimoveri, amoveri; Palpare, to sooth; contrectare, to touch, from משש To feel. מותר m. Emolument, R. יתר. מור Mori, to die; m. mors, death; also מותר f. the same. מור m. Mortuus, dead. מות f. Occisio, a slaying. מונ To mix, or mingle; m. mixtio, a mixture; liquor, from its being mixed with spices, &c. מור To consume, to burn, exhaustus, consumptus, m. exhausted. מור From this, R. זור. מון m. p. Corners, R. זור. מונר f. The post of a door, R. זון. מונר m. A wound, R. זור. מוני m. Armed, R. מוני. מולר f. p. The planets, R. נול. מומר m. A psalm, R. זמר also מומרות f. Pruning hooks. מוער A little, R. זער. מורר m. A fan, R. זורר. מורק m. The east, R. זרע. מורע m. Seed time, R. זרע. מורק m. A cup, &c. R. זוק. מור To be corrupt, or rotten; also m. Spurius,

a bastard, from his being corruptly born; a star, from its supposed blighting or corrupting power. מזרות f. p. The planets, R. נזר. מחא To reach, or clap hands, percussit, complosit manus; pervenire, to arrive, tendere aliquo. מחבא m. A hiding, &c. R. חבא. מחברת R. f. A joining, R. הרב. מחברת f. A frying pan, R. חברת. מחי Delere, to wipe away; put out, abstergere. מחי m. Percussus, a striking or sweeping away; aries, a battering ram, from its destructive power, Psalms lxxv. 15. ממהאית מחי m. p. Medullata pinguis, things full of marrow or fat. מחוניה f. A pair of compasses, R. חוניה. מחוץ m. A harbour, R. חוץ. מחוזה f. A view, &c. R. חוזה. מחירה f. Food, &c. R. חירה. מחלה c. A disease. מחלה f. The name of a musical instrument, R. חלה. מחול m. A band, &c. R. חלל. מחלפים m. p. Knives for slaughter. מחלפות f. p. Locks of hair, R. חלף. מחלוקת f. p. Garments to be changed, R. חלץ. מחמרים m. p. Desirable things, R. חמר. מחמל m. Indulgence, R. חמל. מחמצת f. Fermentation, R. חמצן. מחנה c. A line of battle, R. חנה. מחנק m. Strangulation, R. חנק. מחסה m. A refuge, R. חסה. מחספס Round, R. חספ. מחסור m. Want, R. חסר. מחץ To wound, dip, or imbrue; frangere, to break; percutere, to strike, intingere. מחצב m. A cutting off, R. חצב. מחצה f. The half, R. חצה. מחצץ An arrow, R. חצץ. מחצר m. Sounding the trumpet, R. חצר. מחק To cut off; abscindere, to take away, shave; abradere. מחקר m. An investigation, R. חקר. מחר To exchange one thing for another; m. also מחרת Posthac, hereafter; cras, to-morrow, or time exchanged for this day; hence מהיר m. Pretium, the price, or that which is exchanged for any other thing; riches. מחרש f. A pick-axe, &c. R. חרש. מחשבה f. Thought, R. חשב. מחשף m. A making bare, R. חשף. מחתרת f. A digging, R. חתר. מחתה f. Terror, R. חתה. מחא To come to, or upon; advenire, to approach; pertingere, to reach to. Chald. מטר Idem, the same, c. R. נטר To stretch; a bed, from the person stretching himself upon it; a staff, from its being stretched out for the support of man; a yoke, or the stretching bars of a yoke; a tribe, or family, from their extension; to come, or bend one's self towards a place. מטבא m. A slaying, R. בטח. מטהר m. Pure, R. טהר. מטהר m. Demoveri, to slide, or slip, dilabi. מטל Arabic, To hammer, forge; m. מטיל Vectis, a bar, from its being forged; palus, a stake of metal. מטון m. A treasure, R. טון. מטעמים m. p. Immoderate desires, R. טעם. מטפחת f. An apron,

R. טפה f. A prison, &c. מטרס the same, R. נטר. מ. מירע. נטר. f. A prison, &c. Known. מרע Chald. מ. מנרע. m. Knowledge. מ. מורע. m. Relation, &c. מרע Wherefore, R. ירע. מ. מוטב. m. Good, &c. R. יטב. מ. מיכל. m. A brook, R. יכל. מ. מילר. f. A midwife, R. ילר. מ. מינקר. f. A verse, R. ינק. מ. מי מי. Quis, quæ, quod vel quid, who, which, what. מ. מי. Aqua, water, R. יב. To be tumultuous, as the great water, or the sea is oftentimes. מ. מין. R. מנר. To distribute; species, a kind, from the distribution or classing of the objects. מ. מין. Pressura, pressure. מ. מיציא. p. Descendants, &c. R. יצא. מ. מישור. m. Equity, R. ישר. מ. מיתר. m. A nerve, R. יתר. מ. מין. Pressor, a squeezer; chaff, from its being pressed from the straw, R. מצר. To squeeze, &c. מ. מיק. To melt, R. מק. To be dissolved. מ. מכ. To decay, R. מכ. hence מכך Attenuari, to decay, to be depressed. מכ. Vendere, to sell; tradere, to deliver up; m. venditio, a selling; res venalis, a thing which may be sold; pretium venditionis, the price of selling. מ. מכורה. f. Negotiatio, traffic. מ. מכורה. f. p. Pactiones, bargains. מ. ממכר. m. מכורה. f. Venditio, a selling. מ. מכאוב. m. Pain, R. כאב. מ. מכבס. m. A washing, R. כבס. מ. מכב. m. A sieve, &c. R. כבר. מ. מכור. f. Burning, R. בור. מ. מכון. m. A seat, R. כון. מ. מכלה. f. A sheepcote, R. כלה. מ. מכלל. m. Perfection, R. כלל. מ. מכמן. m. A treasure, R. כמן. מ. מכמר. m. A net, R. כמר. מ. מכפלר. f. Duplicity, R. כפל. מ. מכר. m. A grove, R. כר. מ. מכשול. m. An offence, &c. R. כשל. מ. מכשף. m. A fortuneteller, R. כשף. מ. מכתב. m. Written, R. כתב. מ. מכתה. f. A contusion, R. כתה. מ. מכתש. m. A mortar, R. כתש. מ. מל. To circumcise, R. מול. מ. מלא. Plenum esse, to fill; implere, to be full; impleri; m. plenus, full; also מלו Plenitudo, a fullness; multitudo, a great number. מ. מלוח. m. Munitio, a strong place, or full of strength for defence. מ. מלאר. f. Impletio, a filling, as of the wine press. מ. מלאך. m. A messenger, &c. R. לאך. מ. מלבן. m. An oven, R. לבן. מ. מלבש. m. A garment, R. לבש. מ. מלון. m. An inn, &c. R. לון. מ. מלח. To dissolve; m. Chald. sal, salt, from its being easily dissolved; salivit, to salt; evanescere, consumi. מ. מלוח. m. Herba salsilaginosa, herbs abounding with salt. מ. מלחה. f. Salsugo, a salt liquor found at the bottom of salt pits. מ. מלחיס. m. p. Evanidæ, frail garments; nautæ, sailors, men of the salt water. מ. מלחמה. f. War, R. לחם. מ. מליצה. f. Interpretation, R. לויץ. מ. מלט. Liberari, to set free; cripi, to escape; evadere, to bring forth, as birds when they free themselves from the eggs; m. argilla, clay; cementum, mortar, or rather a hiding place, or vault, perhaps formed of that substance.

מלכר f. A snare, R. לכר. Regnare, to reign; m. Chald. מלכא Rex, a king. מלכר Chald. מלכות f. Regina, a queen. מלכא Consilium, counsel; also מלכא Molech, an idol of the Ammonites. מלכות f. Regnum, a kingdom. מלכות מלכות plural. מלל To separate; loqui, to speak, signifying to separate sounds distinctly. מל f. Verbum, a word; sermo, a speech. מל f. p. Spicæ, ripe ears of corn which are separated, as it were, into a number of cells, or grains. מל f. High, R. עלה. מל m. A stimulus, R. למר. מלך Smoothness; dulce esse, to be sweet, or pleasant. מל m. Promus, a steward or clerk of the kitchen; it is commonly reckoned a proper name, Buxtorf. מל To wring off, break the neck; ungue secuit, to break the claw; discerpit, to pluck or tear in pieces. מל m. A seizing, R. לקח. מל m. Late rain, R. לקח. מל f. p. The molares, or grinders, R. לתע. מל m. A fault, R. מל. מל m. p. Measures, R. מאר. מל m. p. Medullary substances, R. מיה. מל m. p. Deaths, R. מור. מל m. Spurious, R. מור. מל m. A selling, R. מכר. מל f. A kingdom, R. מלך. מל m. A drink-offering, R. מל. מל m. Bitterness, R. מר. מל m. Anointing, R. משה. מל m. A place forsaken, R. משק. מל m. A rule, R. משר. מל m. p. Pleasures, R. מתק. מל m. An adulterer, R. נאף. מל f. A stripe, R. נכר. מל To distribute; numeravit, to number; supputavit, to reckon; paravit, preparavit, to prepare; constituit, to appoint; præfecit, to sit over. מל f. Rest, R. נוח. מל m. p. A flight, R. נוס. מל f. A candlestick, R. נור. מל m. p. Crowned, R. נור. מל m. A, ab, de, e, ex, of, out; præ, magis, rather; propter, on account of; Chald. quis, qui, which, what; m. numerus, a number; copiæ, plenty; all carrying in them the idea of distribution. מל m. Mina, a pound; f. pars, a part; pars constituta, the part appointed for distribution, a gift; munus, an oblation, also מל m. p. Vices, changes. מל Manna, or the miraculous bread distributed to the children of Israel. מל m. Chald. Numerus, a number. מל m. A son, R. נין. מל f. Torques, a wreathed or twisted chain, or collar, also מל f. Idem, the same, from the Persic מל The moon, from its round form. מל f. Absolution, R. נלה. מל m. p. Fides chordæ, stringed instruments, so called from their regular disposition and adjustment to one another. מל m. p. Musical instruments, R. נע. מל Prohibuit, to forbid; cohibuit, to withhold. מל m. from Arabic, נור To shine, or be of many colours;

jugum textorium, a weaver's beam, or rather a web of many colours.
 m. Shod. מנעל m. A lock, &c. R. נעל m. p. Pleasant things, R. נעס. מנעל Liquefecit, dissolvit, to melt or dissolve;
 f. missy, vitriol, from its power of dissolving. מנעל f. A trial, R.
 מנעל m. A tearing away, R. נסח. מנעל Misceri, to mingle; in-
 fundere, to pour in; m. mixtio, a mingling. מנעל m. Libamen mis-
 tum, a mingled drink-offering; vinum mistum, wine mingled. Ni-
 phal, נמס Dissolve, liquefieri. תמס m. Liquefactio, a melting.
 מנעל f. A fence, R. שוך. מנעל m. Liquefactus, melted, also מנעל f.
 Tributum, a tribute or tax, or a part out from the rest for tribute, R.
 מנעל To melt. מנעל f. A fusion, R. נסך also מנעל f. A weaver's
 beam. מנעל m. A journey, &c. R. נסע. מנעל m. A going round, &c.
 R. סנכ. מנעל m. A prison. מנעל f. A shutting up, R. סנר.
 מנעל f. A porch, R. סרר. מנעל m. A covering, R. סור. מנעל f. A covering, R. סכך.
 מנעל m. Poor. מנעל f. Poverty, R. סכנ. מנעל m. A mound. מנעל f. A way, R. סלל.
 מנעל m. A nail, R. סמר. מנעל Tradere, to deliver, handed down. מנעל f.
 Traditio, a handing down. מנעל Idem, the same. מנעל m. A
 chain, R. אסר. מנעל m. A prop, R. סעד. מנעל m. Fodder, R.
 מנעל f. A scab. מנעל m. Lamentation, R. ספד. מנעל f. p. Robes, R. ספה.
 מנעל m. A lurking place, R. סתר. מנעל m. Deeds, R. עבר. מנעל f. A ford, R. עבר.
 מנעל m. Circular path, R. ענל. מנעל Vacillare, to stumble, fail,
 fall. מנעל m. p. Delicacies, R. ערך. מנעל m. A rake, R. ערר. מנעל
 To be lax. מנעל m. d. Viscera, the bowels, from their loose texture;
 Chald. the same; venter, the belly. מנעל f. p. Scrupi, the small
 particles or grains of sand which do not cohere, but are loose from
 each other. מנעל m. A cake, R. עת. מנעל f. A habitation,
 R. עין. מנעל m. Darkened, R. עף. מנעל m. p. Strength, R. עון. מנעל
 To be diminished; parum, a little; parvum, small; paucitas, few;
 paulatim, by little and little. מנעל m. A robe, R. עטה. מנעל
 Comprimere, to fix in the ground, crush, to press, squeeze. מנעל
 Prevaricari, to decline, go aside; m. prevari-
 catio, a declining or defection from truth. מנעל m. R. עלה To as-
 cend, or be above; pallium, a cloak; toga, a gown, from their being
 over or above the other parts of dress. מנעל f. the same.
 מנעל m. Little. מנעל m. p. Actions, R. עלל. מנעל m. A sta-
 tion, R. עמד. מנעל f. A burden, R. עמס. מנעל m. p. Depths,
 R. עמק. מנעל m. An answer. מנעל f. A furrow, R. ערה. מנעל

To remain, dwell. **מען למען** Propter, on account of; ut, that, because, for, R. **ענה** To act upon. **מערה** f. R. **ערה** To make bare; cavum, a cave, or a place made bare or hollowed out. **מעצבה** f. Pain, R. **עצב** m. A prohibition, R. **עצר** m. **מעקה** m. The outward wall of a building, R. **עקה** m. **מעקל** m. Perverse, R. **עקל** m. p. Perversitas, R. **עקש** m. Mixed, R. **ערב** also **מערכה** f. The west. **מער** m. Nakedness. **מעורים** m. the same, R. **מערצה** f. Order, R. **עריך** m. Fear. **ערה** f. p. Oppressions, R. **עשק** m. A work, R. **עשה** m. The tenth, R. **עשר** m. A hammer, R. **פיוץ** f. p. Wonderful things, R. **פלא** m. An escape, R. **פלט** m. p. Weights, R. **פלס** f. An idol, R. **פליץ** m. A command, R. **פקר** m. p. Raptures, R. **פרץ** f. The neck, R. **פרק** m. Extension, R. **פרש** f. The hip, R. **פשע** m. An opening. **מפתח** m. A key, R. **פתח** m. A squeezer, R. **מיץ** m. Invenire, to find, to seize; to suffice, or find all that is wanted, sufficere, assequi. **מצב** m. A station, R. **יצב** m. **מצור** f. **מצורה** f. R. **צורה** To turn away; arx, a tower; propugnaculum, a fortress, from their power of turning away the enemy. **מצה** Exprimere, to squeeze, to press, to suck, exsugere; f. azymum, unleavened bread, from its parts being closely pressed together. **מצהלות** f. p. Neighings, R. **צהל** m. A net. **מצוק** f. **מצוקה** f. **צול** f. Deep, R. **צור** m. Narrowness, R. **צוק** also **מוצק** m. Narrow. **מצור** f. A fortification, R. **צור** c. R. **צה** To be white; frons, the forehead, from its shining whiteness. **מצהר** f. Frontale, a frontlet, or any thing applied to the forehead. **מצק** m. Firm, R. **יצק** m. R. **צר** To compress; an Egyptian, from the oppressions which God's people suffered in Egypt. **מצלה** f. Deep, R. **צול** m. p. A ringing, R. **מצעדים** m. p. Steps, R. **צעד** m. Very small, R. **צער** m. **מצפה** f. A watch tower, R. **צפה** m. p. Hidden things, R. **צפן** m. A vessel for fusion, R. **צרף** m. **מק** Tabescere, contabescere, to be dissolved; m. tabes, rottenness, or dissolution. **מקדש** m. The holy place, R. **קדש** m. p. Assemblies. **מקהלות** f. p. the same, R. **קהל** m. Expectation, &c. R. **קור** also **מקור** m. A thread. **מקוד** c. A place, R. **קוד** m. **מקטרת** f. A perfume. **מקטורות** f. p. Altars for incense, R. **מקלט** f. An incision, R. **קלט** m. A refuge, R. **מקלט** m. A possession, R. **קנה** m. Divination, R. **קסם**

מקצה f. A part. מקצוע קצה m. An angle, &c. R. קצע. m. מקרה. A convocation, R. קרה. m. מקרה. A floor, R. קרה. f. מקשה. Solid work, &c. R. קשה. מר To be bitter, to speak against, or be bitter in opposition, Psalm cxxxix. 20. m. gutta, a drop, from Arabic המר To impel, to pour out water, from its being poured out. מרה Extollere, to raise or swell up, to lift up, to fatten or swell. מריא m. Saginatum, fattened; pingue, fat. Chald. also מר m. Dominus, a lord, a master, from being elevated. מראה c. A vision, R. ראה. m. ראש. p. Dignities, R. מרכיב m. p. Tapestries, &c. for a bed, R. מרבץ. מרבץ f. Great, &c. R. מרבע. m. מרבע. fourfold, R. רבע. m. A bed, R. רבץ. מ. מרבק. m. A stall, R. רבק. מר To impel, drive forward; m. tribula, a threshing instrument for corn, from its being driven over the grain. מרגלית f. p. Coverings for the feet, R. רגל. מרגמה f. A sling, R. רגב. מ. מרגוע. m. Rest, &c. R. רנע. מר. Rebellare, to rebel; m. also מרדור f. Rebellio, rebellion; contumacia, obstinacy. מררה Rebellis, rebellious. מורה Idem, the same. מורה m. Novacula, a razor, R. ירה To descend, go or come down, which in being used is directed, guided, or pointed forward by the hand. מרי. Rebellio, rebellion. מרית f. d. Rebelliones; it is also the proper name of a place. מור m. Separated, R. רור. מ. מור. m. Lamented, R. רור. מ. מרוח. m. Man-slaughter, R. רוח. מרה To apply plasters; conterti, to bruise, or perhaps rather to dress the bruise, contundere. מרוח m. Attritus, worn, or bruised. מרחק m. Length of time, R. רחק. מרש To make or wear smooth; glabrare, to rub, pluck off the hair, or make the part smooth or free of hair, pilos evellere, expolire, extergere. מ. מרכב. f. A chariot, R. רכב. מ. מרך. m. Softness, R. רך. f. מרכלת. A market, R. רכל. מ. מרמה. f. Falsehood, R. רמה. f. A trampling, R. רמס. מ. מרע. m. A friend, R. רעה. f. מרפא. f. A cure, R. רפא. מ. מרעב. m. Manslaughter, R. רפס. מ. מרעב. m. Manslaughter, R. רצה. f. A pavement, R. רצף. מ. מרץ. m. Roborari, to be strong; acre, forcible; vehemens esse, violent. מרק Tergere, to scour; expoliri, to clean, reject, or wipe off; m. jus, jusculum, broth, or liquor boiled with meat, and impregnated with the finer parts washed off in boiling. מ. מרוק. m. p. Mundationes, cleansings. מ. מרוק. Mundatio, strigilis, purification, an instrument such as a comb, or a towel used for cleansing the body of filth or sweat. מ. מרק. f. An ointment, R. רקה. מ. מר. Amarum esse, to be bitter; m. also מר. Amarum, bitter; amaritudo, bitterness, also מרירות f. Amaritudo, also ממר m. Idem,

the same. מררים m. p. Amaritudines, bitter things. מררך f. Fel, gall. מרירי m. Amarus, bitter. מרשעה f. Wicked, R. רשע. משה Extrahere, to draw out. משי m. Sericum, silk, because the matter of it is drawn from the bowels of the silk-worm; or rather, as Mr. Parkhurst justly observes, fine linen, or cotton cloth, from the fineness with which its threads can be drawn out. משואה f. Devastation, &c. R. שוא also משאון m. משואה f. p. the same. משאורה f. p. Petitions, R. שאל. שאר f. A kneading trough, R. משכנה f. That part of a ring where the stone is set, R. שכך. משכר m. Matrix, R. שבר. משנב m. A lofty place, R. שנוב. משוט m. An oar, R. שוט. ממוש f. A fence, R. שוך. משורה f. A measure, R. שור. ממוש m. Joy, R. שוש. משה Unguere, to anoint. משיח m. Unctus, anointed; Messiah, the Messiah, or the anointed; Chald. oleum, oil. משה m. Pictum, painted, or rather anointed with paint. ממשח m. Unctio, an anointing; unctus, the anointed. משהח f. Unctio. משהק m. Sport, R. שחק. משחר m. The dawn, R. שחר. משהח f. Corruption, &c. R. שחר. משטח m. Expansion, R. שטח. משטח m. Rule, R. שטר. משהח f. Odium, R. שטח. משטר m. Trahere, to draw, protrahere, extrahere; m. tractus, a drawing; tractio, protractio, a drawing out, hence seed, because it is drawn forth by the sower. משכב m. A bed, R. שכב. משכיר f. An image, R. שכר. משכיר m. A song of instruction, R. שכל. משל Dominari, to rule, to reign, to be weighty, to compare, or use a weighty saying, parabolice loqui; m. parabola, similitudo, proverbium, a similitude, a proverb, or weighty saying. ממשל Parabolarum artifex, a former of parables, also ממשלה f. Dominatio, dominion, rule. ממשלה m. Extension, R. שלח also משלוח m. A sending. משמן m. Fatness, R. שמן. שמר f. Hearing, &c. R. שמע. משמר m. A prison, &c. R. שמר. שעה m. Duplicity, R. שנה. משעה m. An aspect, R. שעה. משפחה m. A foot path, R. שעל. משען m. A staff, R. שען. משפחה f. A family, R. שפה. משפט m. Judgment, R. שפט. שפח m. d. Two bundles, R. שפח. משק m. To forsake, leave, R. שק. To run, move, or push forward; m. locus derelictus, a place forsaken. משקל m. Drink, &c. R. שקל. משקל m. A weight, R. שקל. משקל m. The lintel of a door, R. שקף. משק m. A running up and down, R. שקף. משרה f. Chief power, R. שרה. משרוקיה f. A pipe, R. שרק. משתה m. A banquet, R. שתה. מות m. Dead, R. מות. מתג m. Frænum, a bridle,

from its being gnawed. Arabic מתג To give to be gnawed. מתגמל f. Disposition, R. תבן מתלע m. p. Arrayed in scarlet, R. תלע. also מתלעות f. p. The molares, or grinders. מת m. Perfection, R. תמם. מתים מת Homines, men, R. מת To die, man, considered as mortal. מתה f. p. Women playing on timbrels, R. תפף. מתה Extendere, to extend, to stretch. אמתה f. Saccus, a bag or sack, which is capable of being distended by filling. מת To die, mori. מתי Quando, when, from מה What? יהי Shall it be? or, when shall it be? מתן To be strong. מתני m. d. Lumbi, the loins, reins, from their strength. מתק Dulcescere, dulce esse, to be sweet, is pleasant; m. dulcedo, sweetness. מתוק m. Dulcis, dulce, sweet. ממתקים m. p. Dulcedines, pleasant things. מערב m. Mixed, R. ערב.

נ

Is the fourteenth letter, a consonant, is servile, except when followed by ה ו ה א or when the second radical is repeated. נ is servile when prefixed, perhaps from נר To be established, forms the præter of Niphal. It forms the first person plural of verbs from the pronoun נחנו We. It forms some Eamentic nouns both proper and common, from Niphal, (see Simon's Lexicon.) as נמרד Nimrod. ננין A whisperer; inserted before ו the accusative of the pronoun, him; for the sake of a pleasant sound, (see Wilson's Grammar, p. 224.) affixed from אתן Them, their, feminine; it also forms nouns with ו preceding, as שכרון Drunkenness; it sometimes makes the idea more intense, from נין To increase; sometimes less.

נא

To fail, to be deficient, fall short, to render ineffectual, Psalm xxxiii. 10. as a particle denoting some failure, now, nunc; of desire, I pray thee, quæso, obsecro. נאר אנה Idem, the same. נאר To be moist, in Arabic, m. uter, a bottle or bag of skin, from its being moistened with the liquor. נאר, נאר, נאר p. נאר Pulchrum, fair; decens, comely; decorum, decere, to be comely, or proper. נאל To be dumb, from אל. נאל To be resolute, obstinate, foolish. נאלה Rotten, from

אלה. נאך Dicere, to speak; dictum, the thing spoken. נאף To satiate one's thirst by drinking; m. adulter, one who takes unlawful venereal gratification, (see Parkhurst on the word.) נאפיוס נאפיוס Adulteria, adulteries. נאץ Contemnere, to cast off, reject, despise; irritavit, to provoke, mock. נאצרה f. Contumelia, contempt. נאק Gemere, to groan. נאקרה f. Gemitus, a groan. נאר Detestari, to abhor, cast off, reject. נוב To bud, R. נוב. נובא Prophetare, to prophesy. נובא Chald. נביא m. Propheta, a seer; f. prophetissa, a prophetess. נובא f. Prophetia, prophecy. נוב m. Empty, R. נוב. נוב Perplexed, R. נוב. נובא Chald. Honorarium, a salary, a reward, from the Chald. נוב To expend, being the money spent or employed in paying public men for their services. נוב Latrare, to bark. נוב Intueri, to look; m. exspectatio, a looking for any thing. נוב m. p. Depths, R. נוב. נוב Cadere, to fall; decidere, to fade, emarcescere; stultescere, to be foolish; m. stultus, foolish, or a vile person; nequam, naught; uter, a bottle or earthen vessel, from which the water was poured or made to fall; lagena, a flaggon, a stringed musical instrument; instrumentum musicum, so named from its belly resembling a flaggon. נובא f. Stultitia, folly; flagitium, wickedness; cadaver, a dead body, from its falling to decay. נובא Deluvium, the deluge, R. נוב To mix, or confound, from the power which a flood has of confounding all things. נוב Scaturire, to flow forth, to speak fluently. נובא Scaturigo, a fountain, or spring. נובא Chald. Candelabrium, a lamp sconce, or chandelier which holds the burning lamps, from נוב Æthiopic, To be placed aloft, and Chald. נוב Fire, that is, fire placed on high. נוב A dry place; m. auster, meridies, the south, or the desert or dry place. נוב To stand, or show one's self above or before others, to declare; coram, before; contra, against; ante, before; Chald. manavit, to flow. נוב m. Antecessor, a prince, or one who is before others; antistes, a ruler; dux, a leader; præsul, a chief priest. נוב Splenduit, to shine, to be bright; f. Chald. נוב Splendor, brightness. נוב Ferire cornibus, to strike with horns; m. petuleus, apt to butt or strike with the horns, &c. נוב Pulsare instrumentum musicum, to strike or play upon musical instruments. נובא f. Pulsatio fidium, pulsatio musica, a playing upon musical instruments. נוב Tangere, to touch; attingere, to meddle with; pertingere, lædere, to hurt, or wound; percutere, to strike violently; m. plaga, a stroke, or plague. נוב Percutere, to strike against, impingere; m. also נובא f. Plaga. נוב Difluere, diffundere, to flow

down, to spill ; m. נר Fluxus, a flowing ; accola, a neighbour, from נר To sojourn, because our neighbour dwells near us ; m. a flood, or torrents of waters flowing down. ננש Accedere, to come nigh ; appropinquare, to confine, to press, to exact, or oppress ; m. exactor, an oppressor. נר To move, R. נוד. נרב Sponte, voluntarie dare, to give generously. m. נריב Spontaneus, liberalis, munificus, willingly, freely, generously ; princeps, a prince, from his liberality. ננברה f. Voluntarium, willingly ; voluntaria oblatio, a free-will offering. נר Vagari, to wander ; fugere, to fly. m. ננריב Jactationes, tossings, or wanderings. ננרה Elongare, to remove ; expellere, to separate. f. ננרה Separatio, the thing separated on account of its impurity ; impuritas, impurity, or what ought to be removed ; m. merces meretricis, the hire of whoredom. ננריב Pretia, rewards. נרה Impellere, to push, depellere, dispellere ; expellere, to expel, to force. m. p. נרה Depulsiones, things that are expelled. m. נר To move, or remove ; Vagina, a scabbard, sheath, or that into which the sword is placed or moved. Chald. ננרה Idem, the same ; corpus, a body, from its holding or containing the spirit. נרה Dispellere, to drive away ; impellere, to force, hence רפי m. A stumbling-block, Psalm l. 20. נר Vovere, to vow, to promise ; m. votum, a vow. נהנ Ducere, to lead ; abducere, to conduct, or lead, or govern. m. מנהנ Ductus, a driving, or marching. נהרה Lamentari, to lament. m. נהני Lamentum, lamentation, plaint. נהירה Lamentabile, heavy, grievous. נהל Duxit leniter, to lead gently, to tend, carry, educate, or lead forth from ignorance. נה Rugire, to grumble, to roar ; gemere, to groan ; m. rugitus, a bellowing. נהמה f. Fremitus, a roaring. נהק Rudere, to bray as the wild ass, to groan, or make a doleful cry, to cry. נהר To flow, or run, confluere ; Chald. splendere, to shine. f. נהרה Chald. נהירו f. Splendor, shining. m. נהר Chald. also נהרה Fluvius, flumen, a river, from its flowing. p. נהרה Specus, dens enlightened by a hole or aperture, or rather places of refuge. נה Rupit, to break ; irritum fecit, discourage, disannul. f. נהרה Abruptio, a breaking, R. נה To fail, to be deficient. נב Provenire, to come or to go forth ; fructum proferre, to blossom, to increase ; eloqui, to be eloquent ; to put forth, bud, shoot, germinate, or produce fruit. f. נהרה Proventus, fruit. נר Vagari, To move or wander, shake, fly, grieve ; dolere, the consequence of former acceptations ; errare, to pity, to have compassion at the distress occasioned by the distresses of moving, &c. m. vagatio, wander-

ing. m. מנור ניד f. Commotio, agitatio, a stirring; motus, a moving. m. נר Acervus, a heap, cumulus; vagus, wandering. נואל To be obstinate, resolute, foolish. ניה Inhabitare, to dwell; m. habitatio, a dwelling; habitatrix, a female possessor; m. habitaculum, a resting place; caula, pascuum, a sheep-cote. נה or נוה Quiescere, requiescere, residere, to rest, to settle. נחשל Weak, R. נחשל m. also נה f. Quies, rest. ניהח m. Quies, res grata, any thing pleasant. מנוח f. Quies, requies, rest; a place of rest, quietis locus. נט or נטר Nutare, to nod or shake. נול Chald. Inquinare, to foul, or rather to give a present liberally. נולי f. A gift or present. נב Dormitare, to slumber. נומה f. Dormitatio, sleep. ננ Augescere, to increase, to propagate; m. filius, a son. ננס Fugere, to have fled, aufugere. מנוסה f. Fuga, a flight; ef-fugium, perfugium, a shelter. נע נע Agitare, to shake; vacillare, vagare, to wander. מ. סנענעים p. Sistra, instruments of music, the brass wires of which, when shaken in cadence, gave a shrill and loud noise. נף נף Stillare, perstillare, to drop, or extend, to reach out, stretch forth; agitare, to agitate; m. tractus, a stretching forth. נפר Distillatio, a dropping; favus, as of a honeycomb, R. נפר To divide or separate. נפר f. Agitatio, agitation; cribrum, a sieve, by which the grain is agitated and purified in passing through it, tractus. נפר f. Idem, the same. תנופרה f. Agitatio, oblatio agitata, the offering agitated, or stretched out. נצר נצר Germinare, to put forth; flos, a flower. מ. נצנים p. Flores, florentia, flowers, things flourishing. נר נר To separate, or divide; m. lucerna, a lamp, a candle, from their dividing the light from darkness, also נורה m. Chald. Ignis, fire. מנורה f. Candelabrium, an instrument for holding lamps. נור Coquere, to boil, R. זר To swell. נור m. Decoctum, the thing boiled; pulmentum, pottage or broth. נור To leap, leap out; aspergi, aspergere, to sprinkle. נור Fluere, effluere, to flow; stillare, to drop. מזורה f. p. Planetæ, the planets, or rather the streams or light coming from the planets. נב Connecting closely with a clasp; m. monile, inauris, a ring to be worn on the ear, or on the nose. נק Chald. Nocere, to damage, to hurt; m. damnum, loss. נר Separare, to separate, to exempt; m. separatus, separated; Nazareatus, one separated; coma, the hair, which was long of the Nazarenes; corona, a crown, or any mark of separation worn upon the head by the Nazarenes. מ. מנוריס p. Coronati, crowned, as the Nazarenes were. מזורה f. p. Planetæ, the planets, or rather the comets, from their

hairy tails. נחר To rest or settle, or lead gently after toil, ducere, deducere. מנחר f. Munus, a gift, from its resting or abiding with the person to whom it is presented. נהל Possidere, to inherit. נהלה f. Possessio, an inheritance, hereditas, but m. vallis, a low piece of ground between mountains; torrens, a rapid stream; flumen, a river, come from הל Hollow, from the form of the ground in which they are placed. נחילור f. p. The name of a musical instrument, or of the song to be used with it, perhaps from the relation which the song has to the heavenly Canaan, the inheritance of all God's people. נח Change of mind or affection; to comfort; consolatorium; to repent; m. pœnitentia, repentance. נחמה f. Consolatio, comfort, or that change which the mind feels in passing from grief to joy. נחמין נחמין m. p. Consolationes, joys. נחץ Urgens, hastening; acceleration, quickened. נחר To snort. נחיריים m. p. d. Nares, the nostrils. נחרר f. Ronchus narium, the snorting of the nostrils. נחש To view, to conjecture, augurari, experiri, to divine, to view as a prophet, to search, observe; m. conjectio, a viewing; augurium, an eyeing; incantatio, a reconnoitring; serpens, a serpent, from its piercing sight, a magician, or one who searches or views some natural appearances, as the migration of the feathered tribes, the viscera of animals in order to divine futurities; chains made of brass, its colour being that of the serpent. נחשת c. Æs, ærugo, brass. נחשתן נחש m. Æreus, brazen. נחר Descendit, to descend, lie in ambush; m. descensus, a going down. נחיתים m. p. Demissi, persons let down. נטר Inclinare, extendere, to stretch, to lean upon as a bed, which is stretched out to seduce or cause one to turn aside; divertere fecit, or stretch from the path of duty or rectitude. מטר m. Perversum, perverse or crooked, or rather somewhat spread out, or a place where men are stretched or reclined; f. lectus, a bed, or rather a mattress; feretrum, a bier, on which the dead are reclined and carried out to burial; c. more frequently m. virga, a rod or branch stretching out; scipio, baculus, a staff; tribus, a tribe, as branching from the same original stock; infra, under; inferne, downwards, to which every thing by its gravity tends. נטר Imponere, to impose, or lay on; to lift, levare; tollere, to bear up, or impose a burden upon one's self; m. onus, a burden; pondus, a weight. נטילים m. p. Portatores, carriers; bajuli, bearers. נטע Plantare, to fix, to plant, also m. מנטע Planta, a plant. נטף Stillare, to drop; instill, to declare, or drop words; m. stilla, a drop; gutta myrrhæ a drop of

myrrh, from its distilling from the tree. נטפור f. p. Myrothecidia, drops, jewels, or ornaments in the shape of drops. נטר Custodire, to guard, keep, servare. מטרה מטרה f. Custodia, carcer, a prison; scopus, a mark. נטש Dmittere, to leave, to depart, or leave a place, deserere, omitttere, permitttere. נטישות p. Propagines, the branches of a vine thus stretched out, or luxuriant; sarmenta, twigs; pinna, a shell-fish. ני Wailing. ני Shall break, Psalm cxli. 5. R. נא To fail, be deficient, or נא Rupit, to break. נין m. R. נן To propagate, also מני Filius, a son, an infant, from being the offspring. ניק Lactavit, to milk. ניר R. נר To separate; grubbed, newly ploughed; novellavit, to plant vines; m. novale, land that rests a year after the first ploughing. נכר Posterity; m. nepos, a grandson, a nephew; nepotes, posteri, those who come after us. נכה Percussit, to smite, to strike, to lame; cecidit, to slay, to wound, diffudit; m. percussus, struck. מנכר m. Loripedes, bow-legged. מכרה f. Plaga, a stroke, a plague. נכה Straightness, m. also נכרה Æquitas, rectitudo, rectum, equity, right, rectitude; as a particle, coram, before, in presence. נכל Machinari, to devise, conspired craftily, calide agere; m. machinatio, a device. נוכר Deceptor, a deceiver. נכונה f. Rectitude, R. כונה To establish, or be right. נכס m. R. כס To number or count. נכסין Chald. m. נכסין p. Opes, facultates, possessions, riches, from the power of numbering them. נכר To estrange, alienate; alienavit, to know, agnovit; aliene se gessit, to carry one's self to a person as to appear strange to him; tradidit, to abandon, or alienate; m. also נכרי Alienus, another; m. alienum, alienatio, an abandoning. נכריה f. Idem, the same. מכר Notus, known, in order to be avoided. הכרה f. Agnitio, a recognizance. נכאת נכר m. R. כה To pound; aromata, spices, from their being pounded; thesauri gazæ, treasure, or something as valuable as the spicery. נמכרה f. Contemptible, see בורה. נכרה Perficere, to finish, to cease, from the work being completed, to defile. נכח To slumber, R. נכח m. Absolutio, a discharge. נכל Circumcidit, to cut off, R. מכל the same. נמלה f. Formica, the ant, from its form being much insected, or, as it were, cut in its shape. נמליש To variegate; m. pardus, the leopard, from its spots. ננח A quick waving, or tremulous motion; m. a standard, from its tremulous motion. ננח Amovit, to depart, to recede, to take a departure, apprehendit. נכר To try, prove, tollere, tentavit; to tempt, periculum fecit; f. tentatio, trial, or proving, to depart. נסה To transport; pull up, avellere, evellere; destroy, extirpare; m.

evulsio, a plucking or drawing out. נסך Fudit, to spread abroad; effudit, diffuse; effuse, pour out; to anoint, inunxit; obtexit, to cover; m. fusio, a pouring out; libamen, a drink-offering to be poured out; tegumentum, a covering. m. ממסך נסך. Libamen. m. נסכים. p. Principes, præfecti, chief men, princes. m. מסכר. Fusio, fusile, melted, tegumentum. m. מסכר Jugum textoris, the warp in weaving. m. ניכין נסך. A quick waving, or tremulous motion; Nisan, month of March, from the flight of God's people from Egypt. נס To prove, R. נוס. Vexillum erigere, to raise or lift up a standard. f. נסכר. Invirons, R. סכב. Signifer, a standard-bearer. נסע Proficisci, to proceed, to remove from place to place, recedere; m. profectio, a journey; telum, a dart, or missive spear. נע To move, R. נוע. f. מער. Profectio. נסך Scandere, to ascend; ascendere, to mount. m. מערל To fasten, to shut, or fasten with a bolt, clausit, obseravit, also. f. מערל m. Calceus, a shoe, or rather sandal, from its being fastened to the foot. m. מערל Sera, a bolt, pessulus. נע Amœnum, pleasant; jucundum, to be agreeable; m. amœnitas, pleasure; jucunditas, hilarity. m. p. Amœna, res amœnæ, pleasant things. נעץ To fasten. m. נעצין. Virgultum, a twig; vepretum, a thorn, from its prickles fastening in the flesh. נער To agitate, to move briskly, to shake, excutere, to roar or bray as a young lion, rudere; m. puer, a young person, from the activity of that time of life, pueritia, juvenus, adolescentia, youth, or childhood. f. p. נעורית נעורים. Pueritia, childhood. f. נערת. Stupa, the coarse part of flax. m. נער. Puer judicio, a child in judgment, simple, foolish. R. נף. To brandish. נפה To breathe, flavit, efflavit, perflavit, sufflavit, to flow as the breath, to grieve, or pant for breath. m. מפה. Folis, a pair of bellows, expiratio, a puff. R. נפך. To be red, chrysoprasus, smaragdus, a carbuncle, from its colour. נפל To fall, cadere, dejicere; slain, concidere; ruere, laid; m. abortus, abortivum, that which falls from the mother dead; immature, and imperfect. m. p. נפילי. Gigantes, giants, or those who have fallen from the worship of the true God. m. מפרל. Quisquiliæ, naughty, vile persons; deciduum, that which is cut down. f. מפרל. Ruina, ruin; casus, a falling; cadaver, a carcase, dead, or fallen to the ground. נפץ Spargere, to scatter, spread, break, also m. מפץ. m. Dispersio, a breaking in pieces; malleus bellicus, a warlike instrument, a mace, a club. נפק Egredi, to go forth. נפש Chald. נפקה. f. p. Sumptus, impensæ, expense, disbursement. נפש To breathe; respirare, breathed; c. more frequently f. anima, animus,

the soul, or spirit; halitus, breath; vita, life; corpus, the body; cadaver, a dead body נץ m. R. נצה To shoot away, see נוץ; Accipeter, a hawk, from his rapid flight, or shooting away in flying. נצב To stand. נציב m. Statua, a pillar; statio, a garrison or military station; præfectus, an officer, or rather one of the garrison. Chald. נצבה Firmitas, strength. נצה Volare, to shoot away by flying; avolari, vastari, to lay waste, or rather to shoot out, as ruined cities or buildings do with spontaneous vegetables; f. pluma, pennæ, the plumage, or feathers of birds, which shoot out of their bodies. f. מצור מצור. Jurgium, strife. נצה Præesse, to be superior, præfectum esse; vincere, to conquer; solicitare, urgere, to press; m. eternitas, superior or bound time; robur, strength. מנצה m. Præfectus, a governor; præcentor, a leader of music; victor, a conqueror. נצל Eripere se, to take away, to steal; to spoil, spoliavit; to escape, or take one's self away. הצלה f. Liberatio, a freeing. נצץ Scintillare, to sparkle. נצוץ m. Scintilla, a spark or flower, from its shining. נצר Custodire, to preserve, to guard; custodiens, guarding; custos, a keeper; m. surculus, a branch, from its being preserved when the parent tree is cut down. נקב Perforare, to make hollow, pierce; to express by piercing, exprimere; or impressing some mark, expressè nominare; to curse, maledicere, execrari, or blaspheme, to pierce, in a metaphorical sense. נקביס m. p. Fistulæ, pipes, or hollow instruments of music. נקבה Fœmina, a female, whether with regard to man or the lower animals. מקבה f. Perforatio, a hole, or cavity, excavatio; malleus, a hammer so formed as to hollow brass, iron, &c. נקר To mark with spots; m. pastor ovium, a shepherd, from his marking his flock. נקרה f. Punctum, a spot. נקור Punctatum, spotted. נקריס m. p. Micæ, specks, cakes marked with small spots; bacullata, little pieces. נקרה To cleanse, mundum, purum esse; innocentem esse, clear away. Chald. נקה m. Mundus, pure; innocens, clear of guilt. נקיין m. Munditia, purity; innocentia, not guilty. מנקיית f. p. Scopulæ, small besoms, or rather broad shallow bowls, or dishes. נקס Ulcisci, to avenge; vindicare, to punish, or take vengeance, to defend or keep vengeance, m. נקמה f. Ultio, vengeance; vindicta, revenge. נקע To be alienated; laxari, to be loosened; divelli, to be torn asunder; recedere, to fall back, R. יקע To strain, stretch, distend. נקה To go round, cut off, concidit, excidit, amputavit; or cut round; m. decussio, a cutting. נקה f. Dissolutio, a dissolving. נקק m. R. נקה To clear away, also נקיק Foramen, a hole; caverna, a cavity in a rock,

the earth and stones being cleared away. נקר Perfodit, to bore, dig or cut out, effodit. נקר f. Foramen, caverna, from the earth, &c. being dug out. נקש Illaqueare, to ensnare; Chald. collidere, to dash, clash together as the knees in terror, from Heb. נשק To clash. נר m. A lamp, R. נר m. Nardus, spikenard, seems to be from the Arabic נר Comam emisit, to send out hair, from its sending forth several ears, or spikes, hence the name of spikenard. נשא Levavit, to lift, to bear, tulit; to pardon, condonavit, or bear sin in a vicarious manner instead of the sinner; sumpsit, sustinuit, to take, to support; pepercit, to spare. נשיא m. Princeps, a prince, or an exalted personage; vapor, nubes, a vapour, a cloud, which is elevated, or raised. נשאת f. Donativum, a present. נשיא Excellentia, elevation, exultation. נשאת Idem, the same; tumor, an elevation of the skin; condonatio, pardon, or an elevating or bearing the burden for another. נשא Onus, a burden, from its being elevated when laid upon the animal to be carried; prophetia, a prophecy, or a burden; elatio, an elevation; m. acceptio, a receiving. נשאת f. Onus, incendium, a burning or raising vapour; donum, a gift; Hiphil, decepit, to deceive, or to elate or puff up; seduxit, to seduce. נשאת m. Deceptio, deceit, to forget; f. forgetfulness, Psalm lxxxviii. 13. נשף Perflare, to blow, efflare, diffiare. נשף To hold, overtake; attingere, to reach. נשף m. Insectatio, an overtaking. נשף Laxit, oblivisci, to forget, or allow the mind to forget; to lend, mutuo dare, to remit, or to allow any person to take our property by way of loan; fœnerare, to lend money upon usury; exigere debitum, to demand a debt; exactorem agere, to exact; m. creditor, a person to whom money is due; exactor, he who demands it; m. mutuatus, lent; m. laxatus, loosened, or lame. נשף m. נשף f. Mutuum, a loan; debitum, a debt. נשף f. Oblivio, forgetfulness. נשף Dismissed, R. נשף To lift, to pardon, Psalm xxxii. 1. נשיא f. p. Fœminæ, women; uxores, wives, from their imbecility in comparison of the male sex. נשך Mordere, to bite; in usuram dare, to give for usury; m. fœnus, usura, usury, from its biting, or severity, as in compound interest. נשכר f. Cubiculum, a chamber, for לשכר An open place. נשל Decussit, to drive off; dejicit, to throw down; ejecit, to cast off. נשם To breathe, also נשמה f. Anima humana, human life; halitus, breath. נשיא f. Women, from נשם To be mortal. נשמה f. Monedula, a daw; talpa, a mole; vesperilio, a bat, from their manner of breathing. נשף Flare, to blow, sufflare. נשף m. Noctua, an owl, or bird of the night, or

rather some water fowl, from its manner of blowing, such as the bittern, (see Parkhurst.) נשק Osculari, to kiss, clash, smack; armamentarium, armour; arma, arms, from their crackling noise. נשיקור f. p. Oscula, kisses; to burn, accendere. נשר To lacerate, or tear in pieces; Chald. m. aquila, the eagle, from its tearing its prey in pieces, also משר m. Serra, a saw, from the manner of its cutting; serra dissecare, to cut with the saw. נשר Perire, to perish; deficere, to fail. נשתן Chald. Epistola, a letter, from the Persian נישת To write. נתיב m. נתיב f. Semita, a foot-path, or a track worn by the feet. Arabic נתב To elevate, to be high, from the raising of the foot-path. נתב Divisit in frusta, to cut in pieces as an animal body; m. frustum, a segment, or a portion cut off. נתך Fundi, to pour out, effundi. נתך m. Fusio, a pouring out. נתן Dare, to give, reddere; to put, ponere; apponere, to place, exponere; permittere, to grant. נתן f. Donum, a gift. נתיני m. p. Nethinei, Nethinims, public servants given for the service of God. נתס Diruere, to break; destruere, to destroy. נתץ Idem, the same. נתק Avellere, to draw away; evellere, to pull asunder; dirumpere, to break asunder, break or pluck up; m. porrigo, a scall, or leprosy, from its drawing off the hair. נתק m. Peristylum, a place surrounded with pillars, as it were, drawn or separated from the rest of the building. נתר To move loose; saliit, to leap, or move nimbly; m. nitrum, nitre, from its detersive quality. נתש Evellere, to pluck up; extirpare, to root out.

ס

Is the fifteenth letter, and is of the class of radicals, is sometimes used for ש. סא To measure, to mete; f. satum seah, a sort of dry measure. סא f. Mensura, a measure. סאן Syriac, To shoe, or cover the feet; confluxit, to fight with the feet; m. confictatio, a battle, or rather the grieves used by the warriors in battle, violence, a dart. סב Mero se obruere, to overwhelm one's self with wine. סב m. Ebriosus, drunk, also m. merum, vinum, wine. סבב Circuire, to surround; cingere, circumdare, pass by round about; vertere se, to turn one's self. סבב m. Circuitus, ambitus, a going about; circum, about; circumquaque, every way. סבב f. Causa, a cause, or a turn, a change. סבב m. Circuitus, a going about, or places round about; accubitus, a sitting down as at table. סבך Implexum, perplexum esse, to wrap or

fold, also שכך m. ככר f. Perplexum, folded ; perplexitas, perplexity. שכבא Chald. Sambuca, a kind of harp, thick strung with cords. כבל Portare, to carry or bear ; m. bajulus, a porter, or carrier of burdens ; onus, a load. כבלר f. Idem, the same. כבן m. A napkin, a towel, R. כב To turn round, from their power of surrounding or girding. כבר Chald. Cogitare, putare, opinari, to believe, think, hope, expect. כנ R. כנ To fall back. כנר Adorare, procumbere, to bow down and worship, to ask as in worshipping. כנל To appropriate. כנלר f. Peculium, a peculiar property, or treasure. כנר To be great. Chald. hence כנר m. p. Chald. כנר Antistites, great men, princes, nobles, a royal habit. כנר Clausit, to shut ; conclusit, oclclisit, tradidit. כנר Inclusum, an enclosure ; shut up, clausura ; aurum, gold, from the closeness of the texture. כנר m. Claustum, close confinement. כנר Imber vehemens, a strong shower which causes men to shut themselves up, or rather a day when they shut themselves up from the cold. מכר m. Carcer, a prison where men are shut up ; faber ferrarius, a locksmith, or an encloser. מכר Clausura, fascia, an enclosure, a border. כר To obstruct ; m. compes, cippus, stocks, fetters, because they obstruct the motion of those who are affected by them. כרן To loosen. כרין m. Sindon, satin, or fine linen, or rather a loose kind of garment. כר To order ; m. ordo, order, rank. כרר f. Procæton, a lobby which leads or directs to the house or room. כר m. Rotunditas, being round ; carcer, a prison, from the round form of the building. כר A trial, R. כר. כר m. Luna, the moon, from the round shape of that luminary. כר m. p. Lunala, ornamenta, ornaments shaped like the moon. כר Retro cedere, avertere se, to recede, backslide. כר m. R. כר To obstruct ; secretum, a secret, arcanum ; consilium, counsel, from some obstruction to its being generally known ; cætus, a company, or secret assembly. כר To veil ; m. a covering ; m. also מכר Velamen, velum, a covering. כר To overspread ; ungere, to anoint, cover. כר m. Turba mixta, a base crowd. כר Lecythus, a cruse, a vial, a pot for oil. כר m. Sivan, month of May, R. כר Chald. To rejoice, because in that month, as it were, all things appear glad, and seem to rejoice. כר To be brisk, active ; m. equus, a horse, from his activity ; grus, a crane, or swallow, from its swift motion. כר f. Equitatus, cavalry. כר Deficere, to finish, consume, accomplish, desinere, consumi ; m. finis, extremitas, the end ; alga, a sea-weed ; juncus, a reed, from כר To be hollow

סופה f. Turbo, a whirlwind, from ספר To scrape, a sweeping wind or storm. סר סור To turn aside, Psahn ci. 3. for שטה. Recedere, to decline; turn aside, declinare, divertere; m. fastidiosus, disdainful. סרה f. Aversio, a turning away; apostasia, apostacy. סורא m. p. Degeneres, those who are unlike their ancestors. סורה f. Recedens, falling back. סור Incitare, to excite; seducere, to seduce, or excite to depart from the path of rectitude; avertere, to turn aside. סחב Trahere, to draw, to tear. סחביר f. p. Abjectæ et laceræ vestes, garments torn and cast away. סחר Abrasit, to sweep, to scrape off; expurgavit, to purge. סחי m. Abrasio, a scraping; purgamentum, a purge; sordes, filth, dirt, from its being swept away. סחר Everrit, to sweep away; inundatione abripuit, to take away by a flood, to drive, to draw. סח To move to and fro, circuire; negotiari, to traffic; m. negotiator, mercator, a merchant, or one who moves to and fro for the sake of trade, also מסחר. מסחרה f. Negotiatio, trade; mercatus, merchandise, merx. סחרה f. Parma, a shield, which is moved every way for the defence of the body. סחרה f. Lapis præstans, finely variegated marble, from its streaks running to and fro. סחיש סחש m. Sponte renatum, corn that groweth without culture. סג R. סג To recede, go or turn back; scoria, dross, as of metal, from its receding or withdrawing from the purer parts. סר c. R. סר To decline, turn aside; olla, a pot which removes meat to and from the fire; spina, a thorn, from its irregularity or turning aside in growing; hami, hooks, or rather perhaps fishing boats, from their form being like a pot. סר סר To incite. סך To pour, R. סך. סכר f. Tugurium, a booth, a tent, from its covering or defending. סכור f. Tabernaculum, a tabernacle. סכר מוכך m. מסכר f. Tegumentum, a covering; operimentum, a cover for a bed. סך m. A multipede, Psalm xlii. 5. from their covering the ground. סכל Infatuavit, to pervert, to turn aside; m. stultus, stolidus, foolish, also סכלות f. Stultitia, folly. סכן To lay up, lay in store; prodesse, to be profitable; m. præfectus aulæ, a storekeeper. מסכן m. Indigus, pauper, frugal, thrifty, laying up in store, also præfectus, a storekeeper; assuefactus, one accustomed to be frugal. מסכנות f. Penuria, frugality; f. p. promptuaria, armamentaria, thesauri, storehouses, repositories, treasures of grain. סכר Clausit, to shut, inclusit; tradidit, to deliver up for the purpose of shutting up. סכר Clausura, an enclosure; excipulus, an instrument to catch any thing, as a net for fish, in which they

are enclosed. סבת To be silent, and of consequence ready to hear, attendit. סליא Estimari, to compare, to value, taxari. סלר Obdurescere, to harden, aestuare; orare, to pray, or be fervent in application. סלר To tread under foot, conculcare; sternere, prosternere, to strike down, also a musical word, denoting a pause and elevation of the voice, (see Wilson's Hebrew Grammar.) סלה To loose, to spare; to pardon, condonare; m. condonator, one who forgives, &c. סליהר f. Condonatio, pardon. סלל Aggerare, to raise up, contumulare. סלל f. סללור m. Agger, a mound, or raised earth. סל m. Canistrum, a basket in which articles are raised up, or laid straight. סלור f. Strata, trita via, a way where the earth has been properly raised up. סלסלור f. p. Corbes vindemiatoriae, large baskets in which many things are heaped together. סלב To lift up; m. scala, a ladder, from its lifting up. סלן To be sharp. סלן m. Spina, a thorn, from its sharpness. סלע To cut, to break; m. petra, a rock, from its being cut or broken. סלע m. Bombyx, a grasshopper, from סלע To cut, and עב Contiguity, so called from its rugged or craggy form; to gnaw as a grasshopper. סלף Pervertit, to pervert, to overthrow; m. perversitas, wickedness. סלק Chald. Ascendit, to mount. סלת To cleanse, to scour; f. simila, fine meal, from its being purified. סב To smell. סבי m. p. Aromata, sweet spices, from their odour. סמר m. Uva prima, tender grapes, from סב To place, and רר Round, from the form of their growth round the stalk. סמן Niti, to sustain; inniti, to support, fulcire; incumbere, to lean upon; imponere, to lay upon; accedere, appropinquare, to approach. סמר Arabic, To be like; m. simulacrum, an image, or likeness, an idol. סמן Signari, to mark, sealed. סמפניה f. Chald. Symphonia, harmony; a word, Buxtorf informs us, borrowed from the Greeks. סמר To be rough, sharp pointed; the hair to stand on end with horror, horrere. סמרי m. p. משמרות. סמרי f. p. Clavi, nails, sharp pointed spikes of iron. סר m. Rubus, a bramble bush, from its wounding; Syriac, to turn away, because from it we would rather turn away than be wounded by it. סר m. Cæcitas, blindness, from סן To pour forth, and נר Light, blindness arising from being dazzled. ססן m. Ramus, a branch; palmes, a palm tree, R. סן To pour forth. סנפיר m. Pinna piscium, the fin of a fish, from סר A thorn, and פר To break, because the rays of the fin are divided or broken into parts. סס To be brisk, active, sprightly, to exult; m. tineæ, blatta, a moth, from its agility. סער f. A journey, R. נסע. סער Suffulcivit, to sup-

port; refresh, juvare. מסער m. Fulcimentum, a support. סעף To split, divide, rive. כעיה m. Ramus, a branch of a tree, from its dividing itself from the parent stock; scopulus, a rock, or what may be cleft from the rock. שעפיה סעפיה Cogitationes, m. p. vain thoughts, or men of vain thoughts, or rather of violent, or tearing, or rending thoughts; collucare, to lop trees. שער סער To be turbulent; m. שער, סערה f. Tempestas, procella, a storm or whirlwind, from its turbulence; procellosum esse, to be stormy; proturbare, to disturb. כף Cavity; m. threshold or hollow covering before the door of the house; a bowl, from its cavity, also to take away, R. כוף. ספה To scrape, or sweep together. מכפיה m. Pabulum, provender, from the several parts of which it is composed being swept together, viz. chopped straw, barley, and beans. כפר Plangere, planctum agere, to mourn, beat the breast as an evidence of mourning. מכפר m. Planctus, beating the breast; luctus, grief. כפרה To scrape, sweep, to finish or scrape off, to add or scrape together; perdere, to destroy, or sweep away as with a violent storm; consumi, to consume; deficere, to fail; addere. כפה Aggregavit, to join, add; associavit, to chuse or adhere to any thing. כפיה Sponte nascens, corn rising of its own accord. מכפהה ספהה f. Scabies, the itch; apostema, a tetter adhering to the skin. משפה m. Suppuratio, suppuration; accumulatio, a gathering of earth about the roots of trees. ספהה f. p. Pepla, tiaræ, close veils, or coverings for the head. ספל m. Simpulum, a vial, a bowl or cup, a dish; Arabic, to scatter, or pour out, the drink-offerings being poured from the cup. כפן Texit, obtexit, to cover, cieled. כפון m. Tegumentum, a covering. ספינה f. Navis tecta, a covered ship. כף ספה m. Limen, a threshold; pelvis, a bowl. כפק Plaudere, to strike, smite, to wring or clap the hands, mourn, or applaud; applaudere, from the striking of hands; m. sufficientia, sufficiency, from the striking of hands as an evidence of it. שפק Explosio, a clapping of hands. ספר Numerare, to number; recensere, to recite, narrare; m. also Chald. ספריה Scriba, a writer; cancellarius, legis peritus, juris peritus, a notary, one skilled in the law; m. enumeratio, a reckoning up; liber, a book, from the enumeration it gives of what is contained in it; an epistle, epistola, also m. ספרה f. Numeratio, a telling. ספיר Sapphirus, gemma, a kind of precious stone, a sapphire, so called from the number of gold coloured spots with which it is beautified. מספר m. Numerus, a number. Chald. ספריה Celeriter, quickly. סקל Lapidare, to pelt stones; to cast or

remove stones, elapidare. **מ. סרת** m. Vinculum, a chain, Psalm ii. 3. R. **אסר** To bind, also from the same root **מ. סר** m. Vinculum, a chain, Psalm cxvi. 16. **כר** To turn aside, R. **כור**. **כרב** To refuse; m. refractarius, rebellious. **מ. סרבלי** m. p. Chald. Pallia, mantles; textit, to cover; a mantle, from its covering the body. **מ. כרין סרה** m. Lorica, a coat of mail, armour, brigandine, from **כר** To turn, because it turns offensive weapons from the body. **כרה** Redundare, to stretch as a luxuriant vine, to spread, hang over; luxuriare, to abound; m. redundantia, superfluity. **מ. סרבין סר** m. p. Chald. Eparchi, princes, from **כר** or **שר** A prince, and **ב** As. **מ. סרנין סרן** m. p. from **שר** To rule; satrapæ, princes; tabulæ, records, or the laws of princes. **סרס** To serve, to minister, to attend. **סריס** Eunuchus, a lord of the bed-chamber, cubicularius; aulicus, a chamberlain, eunuch, &c. **סרעפא** f. Ramus, ramusculus, a branch; f. **כר** To decline, and **עף** To move, from the easy moving of the branches by the wind. **סרף** To burn, also **מסרף** Vespillo, a bearer of dead bodies to the grave, or to be burned; ustor, a burner, an uncle, or rather a beloved friend, a crier, or rather one who anoints the dead body and prepares it for burning, or to be interred. **מ. סרפ** m. Paliurus, a nettle, from **סיר** A thorn, and **רפר** To spread, a wide spreading thorn or nettle. **סרר** Refractorium esse, to decline, or rebel, that is, to decline from the path of duty; m. refractarius, a rebel. **סרר** To stir or raise up. **מ. סתי** m. Hiems, winter, the boisterous part of the year. **סתר** Obturare, to shut, seal. **סתר** Abscondere, to hide, also **מסתור מסתר** m. f. Absconsio, a hiding place; latebra, a den; occultum, hidden. Chald. **מסתרתא** f. p. Abscondita, places concealed. Chald. **סתר** Destruere, to destroy, demolish, dissolved, demolished.

ע

Is the sixteenth letter of the Hebrew alphabet, is of the class of radicals, its name **עין** signifies an eye, of which perhaps it is a symbol. **מ. עב** m. A thick cloud, R. **עיב**. **מ. עכ** m. p. R. **עכר** To be thick or gross; trabes, beams, or planks, from their thickness. **עבר** Servivit, to serve; coluit, to cultivate the ground; operatus est, to labour; Chald. fecit, to make; m. servus, a slave, or servant; opus, a work. Chald. **עברא** f. Servitus, bondage; ministerium, service; opus, cultus, labour of the ground; famulitium, attendance. **עברות** Servitus. **עבירה**

עברתה f. Chald. Opus. מעברים m. p. Facta, things done. עבר Densum, to be thick; obesatum esse, to be gross. מ. מעבר עבי Densitas, thickness. עבטי m. Densum lutum, thick clay, from עבר Thick, and טיט Clay. עבט To turn aside, divert; pignora cepit, to take or rather turn aside his pledge; to borrow by giving a pledge. עבט m. Pignus, a pledge. עבר Transire, to pass over; præterire, transgredi, to die, or to finish this life by passing our appointed time, to conceive; semen maris in uterum transire facit, et non evomit. What, saith the Poet, would offend the eye in a good picture, the Painter casts discreetly into shades; to oppose by bars passing across, to enrage by passing in our anger over the bounds prescribed to us; m. vadum, a ford; transitum, a passage; cis, on this side; ultra, beyond; Chald. transitus, a passing over; trans, beyond; Heber, the proper name of a man. עברי Hebrews, an Hebrew, from Abraham, who during his pilgrimage passed from place to place. מ. עבור Proventus, food, which comes or passes from the land, corn of last year. בעבור Propterea, on this account; ut, as, &c. עברה f. Ponto, navis, a passage boat; excandescencia, flashes of fire, from their sudden passing away. מעברה מעבר f. Vadum, a ford. עבש Mucidum fieri, to become rotten or mouldy. עבר To wrap, to twist, contorquere. מ. עבור Contortum, twisted; densus funis, a thick rope, a shell. עבתה f. Densa, thick; implexa, complicated. ענב To be joined, or set upon one, to dote; adamare, to lust, or desire strict conjunction of love or affection; m. amator, a lover, amasius, also עינב Organum, an organ, from its lively sound. ענ R. עני To prepare cakes. ענבה f. Adamatio, a doting upon a person. ענה f. A feast, Psalm xxxv. 16. מענול ענל Rotundum, round; m. vitulus, a calf, from its fitness for the waggon, or to tread out the corn with a circular motion. ענל m. Inauris, an ear-ring, from its roundness. ענלה f. Plaustrum, a car, or waggon, which is rolled forward on wheels, vitula. מענל Plaustrorum ambitus, a waggon way, orbita, circles, a trench, or place marked by the rut of wheels, a path, from its turning about, Psalm lxv. 11. ענב Anxium esse, to be grieved. ענן Retardare, to tarry. ענר m. Arabic, To go to, returning; hirundo, a bird of passage, a crane, a swallow. ער To assemble, R. יער. עיר Statuminare, to support. עיר To pass on without limitation, transire; ornare, to adorn, or cause to put or pass on, to support, confirm, or carry our thoughts beyond what is apparent or present, to some distant or further matter or thing; Chald. transivit, to pass.

ערי Ornatus, adorned; os, the mouth, or rather testimony, (see Parkhurst.) מ. עריס m. p. Remotiones, things which may be removed, as ornaments. ער Beyond, further, besides; as a particle, usque, even; donec, till; dum, whilst; adhuc, as yet; eternitas, eternity; seculum, an age, from being time to come; præda, spoil, from its passing or being taken away, to take away, Psalm cxix. 61. ערן Oblectare, to live delicately; m. voluptas, pleasure. ערנה Oblectatio, delight. ערניה Voluptuaria, pleasant. ערינו Voluptas. מ. מערינס m. p. Deliciæ, pleasures. ערנה ערן Chald. Tempus, time, R. ערה To pass without limitation. ערה To be superabundant, redundare, superesse. ער Ordinare, to separate, sever, set; disponere, to place, to fail, or setting apart in one place causes a failure in another, disposed, or set apart, weeded, or dressed as a vineyard, by separating the clods of earth; m. grex, a flock, because separated or set apart at the will of the owner. מערר m. Sarculus, sarculum, a rake, a spade, &c. from their separating the particles of earth in digging. ערש Arabic, To feed; m. lens, lentils, a kind of pulse. עב עוב Obnubilare, clouded, or covered, from עבה To be thick, or gross. עני עני Placentas coquere vel parare, to bake. מעני m. Placenta, a cake. עני Dispoliare, to spoil; testari, to witness. ער m. Testis, a witness; testimonium, a testimony. תעורה עורה ערה f. Testimonium. ער Adhuc, as yet; amplius, more; deinceps, then. ערה Perverse agere, crooked, done wickedly, to pervert; m. perversitas, wickedness; perversus, wicked. ערה f. Chald. Iniquitas, iniquity. מ. עין Iniquitas, perversitas. עין Congregare, to gather, to assemble. עיר Inique agere, to act wickedly, from עלה To ascend, or exalt one's self in arrogancies; m. infantulus, lactens, fœtus, a young child, from its ascending in years. עלה f. p. Lactentes, fœtæ, sucklings; m. עיר עלה f. Iniquitas. עלה עלה f. Summa iniquitas, the greatest iniquity; nequitia, naughtiness. עין To dwell. ענה f. Tempus, time, as of marriage. מענה m. מענה f. Habitaculum, habitatio, a dwelling. ענה ענה To vibrate, to move with a vibratory, or tremulous motion; volare, avolare, evolare, convolare, to fly; m. avis, volatile, a bird from its flying. עיפה Obscuritas, darkness, or corruscation of light so dazzling as to make darkness. עיפה Obscuritas maxima, the greatest darkness. עפעפיס m. d. Palpebræ, the eye-lids, from their vibratory motion. מעין m. Obscuritas. עין Consilium inire, to purpose. עק Premere, to press; arctare, to restrain. עקה f. Constrictio, a binding; pressura, pressure. ער ער To raise,

lift up, excitavit, restauravit, suscitavit; evigilare, to awake; m. Chald. עיר Vigil, a watcher, from his being raised to take care of the affairs of men; inimicus, an enemy, or one raised up against us. עיר Chald. Gluma, chaff, from its being easily raised by the wind; m. cæcus, blind, from עור To make bare; where the ו is radical and immutable. מ. עירון Cæcitas, blindness, that is, bare, or deprived of sight. עש To assemble, convenire, from עשה To make, or to form as an army. מ. עיש עש Arcturus, a constellation, from the assemblage of stars of which it is composed. ערת Pervertit, subvertit, to bend, to subvert. f. ערתא Perversitas, wickedness, or bending from the path of rectitude or duty. ער R. יעו To be strong. ערב Reliquit, to leave; deseruit, to forsake, leave off, dismiss, to help, as the burden of an ass, that is, to dismiss it from him, or assist him with it, to repair, as the building a wall, to fortify. מ. ערבתיב Nundinae fairs, or market places where goods are left for sale. ערו Corroborare, to strengthen. מ. ער Fortis, brave, arising from strength; robustus, strong; durus, hard; robur, strength. ערו Robur, robustus; f. capra, a goat, from its strength. עזאור The name of the goat sent into the desert with the sins of the people, from עז A goat, and אור To go away. עזייר Haliaëtus, an eagle of the marine species, from its great strength. מ. מער m. Robur, arx, a tower, from its strength. מ. מערוביב Munitiones, castles, or places of strength. עק Circummunivit, circumsepsit, to surround, fenced round. Chald. עקרה f. Annulus signatorius, a ring which surrounds the finger. ער Juvit, to help; m. also עזר Auxilium, help. ערומדא Omnimodum auxilium, help of every kind; atrium, a court, or rather a square work raised above the pavement, from helping or causing the king, when he dedicated the temple, to be seen and heard by all the people; diazoma, broad footsteps in the stairs; projectura, a jutting out upon which the priests stood when they sacrificed, from the assistance, or help they derived from them, prominentia. עט To move, remove, or cast away with velocity; m. stylus, calamus, a pen, from its velocity moving along in writing. עט Obvelare, to cover; amicare, to dress; amictus, dressed, opertus fuit, operuit. מ. מעט Amictus, clothed; pallium, a cloak. מ. עטל Vespertilio, the bat, from עט To fly, and עלף Darkness, from its flying in the twilight. מ. עטין עטן Multrale, a milk pail, from עט To involve or cover, from its involving or holding the milk. עתר Operiri, to obscure, to cover; deliquium pati, to overwhelm or to cover with affliction. עטביב Obruti,

overwhelmed; serotina, late, arising from weakness. **מעטפות** f. p. Amicula, mantles, or rather mufflers, from their covering the faces of the ladies when they appeared in public; pallia, cloaks. **עטר** Circumcingere, to encompass; circumcludere, to gird; coronare, to crown. **עטרה** f. Corona, a crown. **עטש** the cognate root in Arabic **עטס** signifies To sneeze. **עטישה** f. Sternutatio, sneezing. **מעי עי עיה** m. Cumulus, a heap, from Arabic **עיי** To erect, from its being raised up. **עטש** Involare, irruere in aliquem, to fly upon any person. **עיש** m. Avis rapax, a bird of prey, from its seizing its prey. **עב** To collect, to gather together, consociate. **עב** m. Robur, strength; fortitudo, bravery or strength, arising from associated numbers, &c. **עין** c. more frequently f. Oculus, the eye, **ענה** To act upon some person or thing; the eye, from its returning or reflecting the images of external objects united upon the retina; fons, a fountain, from its resemblance to the eye, or because it returns to the surface of the earth that water which it receives from the clouds; superficies, the surface, or that which appears to the eye; color, the colour of objects. **עין** Oculans, viewing with the eye. **ענינא** Chald. Oculus. **מעין** m. Fons. **עף** To vibrate, to flutter. **עף** Lassum esse, to be weary; m. lassus, wearied, swooned, thirsty, or fluttering or panting from fatigue, fear, thirst. **ער** To raise up, lift up one's self, or be raised. **עיר** f. Urbs, a city, from the bustle or stir to be found in it; m. pullus asini, the foal of an ass, from its being more sprightly than its parents. **עכבר** m. Mus, a mouse, from Chald. **עכר** To eat, and **בר** A field. **עכביש** m. Araneus, a spider, from Arabic **עכב** Nimble, and **כבש** To subdue, from the spider dispatching its prey quickly. **עכס** To confine; m. compes, tinkling ornaments for the feet; ire, ac si compedes pedibus alligatae essent, to go, or dance as if the feet were bound with fetters. **עכר** Turbare, conturbare, to trouble. **עכשוב** m. Aspis, an adder, or asp, from **עך** Arabic, to bend, and **שוב** To return, from its bending, or returning upon itself. **עלג** To stammer, or stutter; m. balbus, a stammerer; balbutiens, stuttering. **עלה** Ascendere, to mount up. **על** m. Chald. **עליא** Excelsus, elevated, excellent. **על** Super, above, supra; contra, against, adversus; coram, before; propter, eo quod, on account of; ad, to; apud, at; juxta, nigh to; secundum, according to; in, in; per, by. **עלין** m. Excelsus, supremus, very high. **עליר** f. Superius, higher; Chald. cænaculum, a parlour, or upper room. **עליר** Idem, the same. **עולה** f. Ascensus, a burnt-offering which ascends in flame; holocaustum, a

whole burnt-offering. עלון f. p. Chald. Holocausta, whole burnt-offerings. על m. Folium, a leaf, from its ascending or shooting from the tree; ascensus, a rising; gradus, a step, which raises us somewhat higher. על m. Pistillum, a pestle, which by moving up and down brays things in a mortar. מעל Elevatio, a raising. ממעל מלמעלה למעלה Supra, superne, above. מעל m. Ascensus, suggestum, a pulpit, from its elevation; gradus, dignitas, high rank; excellentia, excellence. העל f. Aquæductus, a place where waters may ascend or rise, a place to hold water; emplastrum, a plaster to lay on a graff when the bark is gone; curatio, a raising up, or healing. עלו Exsultare, to rejoice; m. also עליו m. Exsultabundus, to rejoice very much. עלט To be gross, thick. עלטר f. Tenebræ, darkness; caligo maxima, very thick darkness. עלר R. עלר To ascend; fecit, to do; operatus est, to effect, mock, contrive; racemavit, to gather grapes, (see Parkhurst.) עול m. Jugum, a yoke, which ascends, or is put upon the neck of a beast. עולל Parvulus, puerulus, a child, or a young one, from his ascending years, &c. מעולל Parvulus. עליל m. Catinus, a furnace, from the ascending of the fumes. עליל f. Actio, opus, facinus, an action, or an arriving at an action. עלר f. Chald. Occasio, an occasion; causa, a cause. עללור f. p. Racemationes, gleanings of grapes; racemi, bunches of grapes. בלעל m. Nequitia, wickedness, from בל Not, and יעל Profit. מעלל m. p. Actiones, deeds. מעללור m. p. Facinora, actiones, ludificationes, sports. עלר Chald. Accessit, to enter, intravit. מעל Chald. Occasus, a setting as of the sun, a going off of the solar light from one hemisphere to another. עלט Latitare, to lie hid; occultum esse, to be dark; m. adolescens, a youth unmarried. עלמ f. Adolescentula, an unmarried young woman, from the retired state in which, in eastern countries, they lived before marriage. עלומי m. p. Adolescentia, youth, or the time of youth. העלומה f. Absconditum, hidden, or secret. עלום Chald. עלום m. Seculum, an age, or time concealed from man, whether bounded as time, or unlimited as eternity. על Exsultare, to move quickly to and fro. עלע Sorbere, to swallow; lambere, to lick. עלע m. p. Chald. Costæ, the ribs, from Heb. עלע A rib. עלר Tegere, to cover; animo deficere, to faint. עלמ m. lassum, wearied; defectum, faint. על Exsultare, to exult, leap for joy. עלר f. Exsultatio, leaping for joy. על Arab. To adhere. עלוקר f. Sanguisuga, a leech, because the leech clings fast in sucking the blood. עמד Stetit, to stand; substitit, to halt; mansit,

permanet, to remain. עמוד m. Columna, a pillar which stands, or is sustained itself, and supports other things. עמרה f. Constitutio, a station, as of a commander with his army. עמרי from עמר To stand, and י me, that is, in my standing, or mecum, with me. מעמד m. Status, a state; statio, a station, constitutio. עמל Laborare, to labour; molestiam afferre, to bring toil; m. laboriosus, toilsome; molestus, troublesome; labor, toil; molestia, trouble. עמד Tegere, to hide, abscondere; obscurare, to darken, to cover. עב To collect, gather; c. more frequently m. populus, a people, a collection or society of men. Chald. עמא עמא Idem, the same; cum, with; juxta, prope, near; apud, at. עמש עמש To lift, bear, or hold up. מעמסה f. Onus, a burden, any thing born. עמק Profundum esse, to be deep; deepness, profundity. עמוק m. Profundus; vallis, a valley, from its lowness, abyss. עמר To press, squeeze; manipulos facere, to gather sheaves; gomer, an omer, or dry measure, from its being the smallest or most compressed measure of things dry known to the ancient Hebrews; Chald. lana, wool, from its great power of being compressed. עמיר m. Manipulus, a handful, from its being held or squeezed. עמא A particle, over against, near, according to, R. עב To collect, gather together. עמיר Socius, a companion; proximus, a neighbour, from their associating together. ענב m. Uvæ, grapes, from their growing in clusters, for the Rabbinical writers use the root for connecting, joining. ענ Delighted, delicious, deliciari. ענני m. Delicatus, delicate. הענני Deliciæ, dainties. ענר Alligari, to bind, annectere. ענר To act upon some person or thing, to sing or to answer; respondit, to humble, oppress or afflict; exaudivit, to hear perfectly; cantavit, afflixit, humiliavit; m. an answer. עני m. Mansuetus, humilis, humble, gentle. ענר f. Mansuetudo, gentleness; humilitas, lowness. עני m. Afflictus, harrassed; pauper, poor, from oppression, also עניר f. Afflictio, affliction; paupertas, poverty. ענין m. Occupatio, any troublesome business. ענר f. Ulula, an owl, from the manner of their crying or answering one another. מענר m. Responsio, an answer; sermo, a speech; f. jugerum, a furrow, from its being acted upon by the plough. ענן m. עננא f. Nubes, a cloud, which arises from the earth or sea in vapour, and returns back again from the air or heavens in rain; prognosticare, to foretell from the clouds. ענני Præstigiatores, those who pretend to foretell destinies by the clouds. עננא f. Præstigiatrix, an auguress. ענף To shoot, send forth shoots; m. ramus, a branch; ramosus, frondosus, full of branches or leaves. ענק To en-

compass; m. torques, a buckle, a collar; Anak, the name of a giant. ענש Muletavit, to fine; punivit, to punish; m. muleta, a fine; pœna, a punishment. עסס Calcare, conculcare, to tread. עסס m. Succus, juice; mustum, sweet wine, the juice pressed from the grapes by treading; sweetness. עף To vibrate, to flutter. עפא Chald. עפיא עפי Ramus, a branch; frons, a leaf, which are waved to and fro by the wind. עפא f. A mountain which melts, or wearies the traveller, R. יעף To melt. עפל To be elevated, raised up; m. clivus, the ascent of a hill, high place, tower, haughty, to dare, to lift up. מ. עפל' p. Hæmorrhoides, painful swellings, emrods, or piles. עפר To comminute, reduce to dust or powder; m. pulvis, dust; hinnulus, a fawn, from its skin being, as it were, dusted or covered with white spots. עפרא f. Plumbum, lead, from its power of being reduced to powder or dust. עץ m. R. עצה To fix, to plant, lignum, wood; arbor, a tree, a plant, from its being fixed or placed in the ground, also m. counsel, R. יעץ. עצב Dolore afficere, to labour, to grieve, to afflict; m. dolor, pain; molestia, trouble; labor, toil; idolum, an idol, from the pains taken by their deluded worshippers in forming and decorating them. עצבון m. מעצבה עצבה f. Dolor, labor. Chald. עציב Dolens, grieving. עצר To cut, cut off, also מעצר m. Ascia, securis, an axe, or hatchet, from their power of cutting off; a file. עצה To fix, make firm or steady, to fix the eye so as to devise froward things; connivere, to dissemble; m. spina dorsi, the back-bone, from its strength or firmness. עצל To be lazy; m. piger, a sluggard. עצל' f. Pigritia, sluggishness. עצב Potentem esse, to be strong; c. more frequently f. as a bone, from its strength; corpus, a body. עציב Robustus, strong; numerosus, strong from numbers. עצמא f. Robur, strength. מ. העצמות m. Vires, powers. עצר To restrain, cohibere; to stay, detinere; to be closed, claudere, includere; m. imperium, restraint; oclusio, shutting up; coarctatio, construction. עצרה עצרה f. Interdictio, a forbidding; dies interdicti, a solemn feast day on which men were restrained from labour; a solemn assembly, cœtus ferians. מעצור m. Prohibitio, a prohibition; impedimentum, a hindrance. מעצר m. Coercitio, restraint, imperium; m. oppression. עק R. עוק To press. עקב The end, extremity, or utmost parts; m. calx, extrema pars, the heel, sole of the foot with regard to its situation compared to the other parts of the body; merces, a reward, or the consequence of any thing good or bad; to support or hold the heel; vestigium, a track, or place for the sole to tread. עקוב m. Fraudu-

lentum, base; curvum, crooked; pravum, wicked. **עקבה** m. Vestigiata, supplantation, deceit. **יעקוב** Jacobus, Jacob; fraudulentus, fraudulent, from his deceiving his brother. **עקב** Emolumentum, fructus, præmium, the emolument, the fruit, the reward; extremò, at last; tandem, at length; ad finem usque, even to the end; pro, for; propter, on account of; quia, because; eo quod, on that account, all particles denoting the end or consequence. **עקר** To bind, colligavit. **עקר** m. Cruribus varium, ring streaked, or, as it were, bound with stripes or streaks of a different colour. **עק** To confine. **עקה** m. Peribolus, a wall enclosing any place; septum, an enclosure, a battlement round the roof of an house to confine or keep the inhabitants from falling. **עקל** To be crooked, perverse, also **מעקל** Perversum, tortuosum, obtortum, crooked, perverse. **מעקלותן** m. Tortuosus, crooked. **עקלקלות** f. p. Tortuosa, things very crooked. **עקר** Extirpare, to cut, cut off, to wound, to root up; enervavit, to weaken, to hamstring, or cut the sinews; c. sterilis, barren, or made unfruitful; m. stirps, a stem cut off the tree; indigena, a native born in the same place; Chald. radix, the root, stirps. **עקרב** m. Scorpio, a scorpion, from **עק** To pass, and **רב** Great; a kind of insect that with its snout fastens violently upon people so that it cannot be plucked off without great difficulty. **עקש** Pervertit, to pervert; subvertit, to overturn; m. perversus, wicked. **עקשות** f. Perversitas, wickedness. **מעקשיות** Perversitates, various crimes. **ער** f. Urbs, a city, **עיר** the same; Psalm ix. 7. to awake, **עיר**. **ערב** Miscere, to mix; spondere, to promise freely; fide jubere, to be surety; oppignorare, to pawn; amœnum, suave, jucundum esse, to be pleasant; m. suavis, dulcis, sweet; mixtio, a mingling; miscellanea turba, a crowd; vespera, evening, or mixture of light and darkness; colluvies, vermin, or a mixture of insects; corvus, a raven, from its dark colour; Arabia, or the wilderness, affording a horrid mixture of rugged rocks. **ערבה** Campestris locus, desertus locus, a wilderness, also **ערבון** m. Sponsio, arra, pignus, a pledge. **ערבי** m. p. Salices, a species of willow whose leaves are of a mixed colour, green on the one side, and white on the other. **מערב** m. **מערבה** f. Occidens, the west, where darkness, as it were, mixes with the light; commercium, traffic. **הערביות** f. p. Sponsiones, securities. **ערג** To stretch; glocitavit, to cry as a stag, or stretch the voice. **ערגה** Areola, a little bed, or quarter in a garden, from its being stretched. **עירור** Onager, a wild ass, from its braying. **עיר** To make bare; nudare, naked, emptied; evacua-

vit, discovered. ערור f. Nakedness, nuditas, pudendum. עריר f. Retectio, retecta, nuda, naked. ער Cutis, pellis, the skin, from its pouring out perspirable matter. עריר f. p. P'apyri, shrubs growing in marshes. ערער m. Nudatus indiquaque, naked altogether; myrica, a blasted tree quite naked, or stripped of its foliage. מער m. Nuditas, nakedness. מער m. Denudatio, a stripping bare; f. spelunca, a cave; fossa, a ditch, a place hollowed out. מעריר m. p. Nuditates, literally, if we may be allowed to use the word, nakednesses. ער Ordinavit, to set in order; instruxit, taxavit, to reprove; m. ordo, rank; dispositio, order; estimatio, value. מערכה f. מערכה Ordo, dispositio, acies, the order of battle. ערל To be superfluous; præputium amputavit, to take off the foreskin; m. incircumciscus, having the superfluous foreskin. ערל f. Præputium, the foreskin, stoppage, or impediments or hindrances to men's receiving, believing, and obeying the will of God, having an allusion to the spiritual design of circumcising, the word being transferred to the heart and ear to denote evil lusts and affections. ער To be naked. Hiphil העריר Astutum esse, to be crafty. עיר m. Astutus, cunning. עירמ f. Astutia, craftiness, as persons who wish to show great activity of body free themselves of every incumbrance, as of clothes, so it denotes great energy of mind, in a good sense as in prudence, so in a bad sense as in craftiness, or deceiving. עירמ f. Acervus, a heap, as of naked corn that is stripped of its straw and husks. ערמין m. Platanus, the plane-tree, so called from the bark naturally peeling off and leaving the trunk naked. ערוד Nudus, naked; nuditas, nakedness. מערמ m. p. Persons or things that are naked. ערס To knead. ערסות f. p. Massæ, farinæ, paste, or that which has been kneaded. ערף Stillare, to distill, to fall down in drops; decollare, to cut off or break the neck; diruere, to break or pull down; m. cervix, the neck, from the vertebræ being like a succession of drops. ערפיר m. Ruinæ, different kinds of ruin. ערפל Caligo, darkness, from ערף To flow down, and אפר Thick darkness. ערץ To agitate; violentia uti, to use violence; formidavit, to put in fear. ערץ m. Violentus, violent; formidabilis, dreadful; tyrannus, a tyrant. ערץ m. Ruptura, a fracture, a bruise. מערץ m. Pavor, fear. מערצה f. Violentia, violence. ערק Fugere, to flee, fled. ערק m. Arteriæ, the arteries, from conducting the blood purified from the lungs. ערירי ער m. R. ערר To be empty; solitarius, alone, barren, or empty of children. ערש f. Arabic, To form an out-house or stall; sponda, f. lectus, a bed,

from the particular part of the dwelling it occupies. עשב Arabic, To germinate; m. Chald. עשבא m. Herba, an herb, or grass. עשה Facere, to make; parare, to prepare; acquirere, to acquire; magnificare, to enlarge; aptare, to fit. מעשה m. Opus, opificium, a work. עשן Fumare, to smoke; irasci, to be angry; m. fumus, smoke, calamity, or the consequence of violent smoke or anger; fumigans, smoking. עשק Opprimere, to oppress, also m. lis, strife; contentio, contention. עשקה f. Oppressio, oppression; fraus, fraud. עשוק m. Oppressor, an oppressor. מעשקה f. p. Oppressiones, oppressions. עש Ditari, to grow rich, gather tithes; m. divitiæ, riches. עשיר m. Dives, rich. עשר Decimas dare aut recipere, to give or receive the tenth part; c. Chald. decem, ten. עשרה m. more frequently f. Decem, ten. עשירי Decimus, the tenth. עשירה f. Decimatio, the taking a tenth. עשרים c. Viginti, twenty. עשרון m. Pars decima, the tenth part. מעשר m. Decima, the tenth. עשש Depasci, to corrode; contabescere, to waste. עש m. Tinea, a moth, from its power of destruction. עשה To shine; nitidum esse, to be smooth; m. nitor, shining. עשית Chald. Cogitare, to think. עשית m. Nitidum, tersum, clean, neat. עשתי Unus, one, from עשה To make, and שר A foundation; unity, from its being the foundation number. עשתותה f. Cogitatio, thought, or rather splendour, which makes excellent sense. Daniel vi. 4. עשתותה f. p. Cogitationes, thoughts. עשה f. Grex, a flock, from עשה To make, and הר A compass, or town, from the flocks going round in seeking their pasture; it is also the name of an idol in the form of a sheep, which the Philistines and Zidonians worshipped. עה c. Tempus, time. עתה Paravit, to prepare. עתיר m. Paratus. עתירי m. p. Hirci, he-goats; duces, leaders; parata, prepared for sacrifice, &c. עה To be burnt up, darkened. עתק To remove, withdraw, transferri; consenesce, to grow old; m. durum, hard; durable, lasting from age. עתיק m. Antiquus, ancient, or permanent, that has long endured removal backwards and forwards. עתה To expand; supplicare, deprecari, to supplicate, or expand the heart in prayer to God; also עתרה f. Abundantia, abundance. עתירי m. p. Supplices, those who petition. עתה To speak seasonably. עה Tempus, time. עתי Tempestivus, seasonable. עתה Nunc, now; jam, already; modo, just now.

פ

Is the seventeenth letter of the alphabet. פנ f. A side, or extremity, as a particle, here, or on this side. פאר f. Angulus, a corner; latus, a side; plaga, a part of a country; m. a captain, from his being at the extremity, or head. פאר Ornare, to adorn; glorificare, to glorify; scrutari ramos, to beat the boughs. פאר f. Ramus, a branch, from its sending out the leaves and thereby adorning the tree, also תפארה f. Ornatus, adorned; decor, renown; gloria, honour. פאר m. Elegantia, elegance; nitor, splendour. פנ To fail, R. פנו. פנ To fail, to faint. פני m. p. Grossuli, green figs, from their tendency to fail, or fall off the tree. פנל To pollute, defile; m. also פנול m. Abominatio, unclean thing, or abominable. פנע Occurrit, to meet; incurrit, light upon; irruit, to slay, or fall upon a person violently, so as to take the life; to beseech, or to meet with a person to petition or intercede, intercessit; m. occursus, chance, or meeting unexpected; casus, an accident. מ. מפנע Scopus, a mark to shoot at. פנר To faint, to be weak; piger, slow from weakness; lassus fuit, to be weary m. cadaver, a dead body, from its inability or loss of life. פנש Occurrit, to meet. פנר To separate, or deliver; redimere, to redeem or separate from evil. פריין m. Redemptio, redemption, or the price of redemption. פרוי פרוי f. Redemptio. אפרן m. פרוי R. פרוי To deliver, &c.; a plain or country separated from others; palatium, a palace or pavilion, or dwelling separated from others, a couple, or pair, because separated from the rest. פנע Redimere, to redeem, &c. פנר m. Adeps, fat; intestina, the intestines, also the midriff, caul, &c. from the fat found on them, or near them. פנר To obvert, or turn inwards; m. os, the mouth; the ה in this word in construction or government is changed into י; acies gladii, the edge or the mouth of a sword. פני פני plural. לפי עלפי כפי Juxta, nigh to; secundum, according to. פנ פנ Hic, here; huc, hither. אפן אפן Unde, whence. אפן Ubinam, for where. אפן Nunc, now. פנ Cessare, to slacken, intermittere; deliquium pati, to faint. הפנע f. Intermisio, cessation. פנ Afflare, to expand, to blow, spread out; aspirare, to breath, to speak; to entangle or snare, illaqueare. מ. פנ Favilla, a spark, or ashes, R. נפח To blow, from the necessity of air to the combustion. פנ Laqueus, a net. פוך

כך To dissolve; m. fucus, alkanet, an herb that dyes of a red colour; carbunculus, a ruby, or rather some substance the colour of the ruby, which they dissolved, and with which they painted their eyes, hence to paint. כול m. R. פלר To separate, sever, divide, distinguish; faba, a bean, from their growing separate in the pod, hence pulse, or seeds like beans. כס m. Os, the mouth, R. פאס not used in the Hebrew, but in the Arabic it signifies, To fill, hence the mouth, because filled with food. כן R. פנר To turn one's self; hæsitare, dubitare, anxious or uncertain state of mind, dubious. כן Ne forte, lest; ne, not; ut ne, that not, a particle of doubt. כן R. פצר To let loose, to open; spargere, to scatter; dispergi, to overflow. מפיץ Mal-leus, a hammer, a club, from the power of breaking, or letting loose. הפוצר f. p. Dispersiones, things that are broken or scattered. פוק Vacillavit, to totter, to stagger; protulit, to go forth, R. נפק To bring or draw forth, to produce, or bring into action, to bring up. פיק Titubatio, staggering. פור R. פרה To break, burst out, to bear fruit, disrumpi. פורה f. Torcular, a wine press, from its squeezing the grapes. פור m. Sors, a lot, or a small broken piece put into the urn. פוש R. פשר To spread; abundare, augescere, to grow, to increase; m. פש Abundantia, abundance. פר R. פור To part, to divide, a hinge, or rather flat pieces of gold of which the parts of the door were formed; m. pudendum muliebre. פו Solidity, compactness, strength; aurum solidum, gold, from its solidity. פון Roborari, to strengthen, consolidari. אופן The proper name of a place, which is called Ophir. פזר Dispergere, to disperse. פהר Pavit, to fear; m. pavor, fear, or shaking. פה To breathe, R. נפה. נפה R. פה To expand, also פהר Dux princeps, chief governor, from their power in ruling being extended, or expanded. פהו To overflow; m. levis, light; instabilis, unstable from levity; swift, rapiditas. פהו R. פה To breathe, or blow with a blast of air; carbon, pruna, live coal, where the fire is still, as it were, blowing. פהר m. Chald. Figulus, a potter, in the Syriac the verb denotes, to form, to fashion, hence a potter, a former, &c. פהר To dig, dig up; m. fovea, fossa, a pit, or hole, because it is dug. פהר f. Corrosio, the corrosion, erosion, or inward fretting of the leprosy. פטר m. Topazius, vel smaragdus, a topaz, or emerald; in Arabic the verb denotes, to dig, or to search after, hence a topaz, &c. may indicate that it is dug for, or searched after. פטר To open, let loose, laxare; demittere, discedere, to permit, break forth,

slip away ; m. also פטרר f. Apertio, an opening. m. p. Di-
 missi, sent away ; liberi, free ; apertiones, openings. פטש To strike,
 also m. פטיש m. Malleus, a hammer, from its striking. Chald. פטישין
 m. p. Subligacula, turbans, or any covering for the head. פר פיר To
 die ; m. oppressio, calamity, infortunium, death. פיר To be or grow
 fat, in Arabic, hence פימר f. Plicatura, strigæ, fat, or folds of fat. פך
 To dissolve, disjoin, set loose, or poured, hence פכר Manare, to flow
 or set loose, effluere ; m. פך Lenticula, a vial, or small vessel. whence
 oil was poured or dropped in anointing. פליא To be extraordinary,
 high, marvellous, mirum esse ; occultum esse, hidden, or beyond one's
 expectation ; m. also פלאי m. Mirabilis, wonderful, mirum. מפלאי
 f. p. Mirabilia, wonderful things. פלנ Divisit, to divide ; m. rivus, a
 river, a stream, from being the division of land ; Chald. particula, a
 division, a half. פלג f. Classis, divisio, a division. פלגות f. p.
 Partes, divisions ; rivi, rivers, classes, fleets, or divisions of ships.
 Chald. פליג f. Divisum, the thing divided. פלגש f. Concu-
 bina, a concubine, from פלג To divide, and נגש To approach. פל
 To fall, R. נפל f. פלר f. Tæda, a torch, or rather, perhaps,
 warlike preparations ; in Arabic, as a verb, it signifies to cut, hence
 the scythe, or cutting instrument with which their military
 chariots were armed. פלר Segregari, to separate, to select, separari.
 פלוי Aliquis, some certain one, I know not whom, from פל To
 keep secret, and נני That is secret from me. פלה Dissecuit, to cleave,
 cut, split ; m. fragmentum, a fragment, or piece split ; Chald. servivit,
 to serve, or worship, coluit. פלהן m. Ministerium, service. פלט
 Evasit, to escape ; liberavit, to free ; eripuit, peperit, to bring forth.
 פליט Evasor, one who has escaped ; evadens, escaping. פליט f.
 Evasio, escaping ; liberatio, freedom ; reliquæ, remains. מפלט m.
 Effugium, a flight. פלך To support, sustain ; m. scipio, a staff with
 which a man supports himself in walking ; colus, a spindle, or
 distaff, which supports the flax in spinning ; tractus, a country, be-
 cause measured by the staff or pole. פלך Judicavit, to judge, or se-
 parate between the good and the bad, in pronouncing judgment ;
 to intercede, oravit ; supplicavit, to supplicate. פלילי m. Judici-
 arium, judgment ; m. p. judices, judges. פליל f. Judicium,
 sentence. הפלר f. Precatio, oratio, a prayer. פלט To make level
 or even ; libravat, to weigh, to make straight ; consideravit, to con-
 sider or weigh arguments ; m. statera, a steelyard, or lever for
 weighing. מפלשית m. p. Pondera, weights. פלץ Tremere, to

tremble; to have tremulous motion, contremiscere. תפלצור פלצור f. Tremor, trembling, terror, horror, dread, fear. מפלצור f. Idolum, an idol, from its shaking or trembling. פלש Volutare se, to roll one's self, to wallow, to cover. פן Lest not, a particle denoting an uncertain state of mind, from פנה Aspexit, to look, respexit; vertit, to to turn; avertit, to turn from, also פנג f. Angulus, the corner, extremitas, the end; turrets, towers at the corners of walled cities; principes, chief of the people. פני m. p. Facies, the appearance, aspectus, the surface of whatever has several faces or aspects. לפני An-tea, before those things. מלפני Ab ante, from before. לפני Coram, before; in conspectu, in the sight. מלפני A facie, from the presence. מפי Idem, the same. לפני Coram eo, before him. פני Interius, intimum, inward. מפי Intro, intrinsecus, within. פני m. p. Margaritæ, pearls, having many sides or faces turned to one for viewing them. פני To be delicate; m. an ointment, from its delicacy. פני Delicate educare, brought up or fared delicately. פס To diminish, or be diminished, hence פס m. A piece, or small part, palm, sole of the foot, being parts of the body small or diminished in comparison of the whole. פס f. Idem, the same. פס To divide, to dissect; extollere, to rear, lift up that it may be viewed for division. פס f. Collis, a hill, or broken or divided ridge. פס Transire, to pass or leap over, transilire; claudicare, to be lame; m. transitus, a passage; transilitio, a leaping over; agnus paschalis, the paschal lamb; festum paschatis, the paschal feast; m. claudus, lame. פס Dolare, sculpere, to hew, chip, cut with a tool, also פס m. Sculptile, an idol, or graven image. פסנרין פסנרין Chald. Psalteria, a psaltery, from Chald. פש To touch, or rather from the Persic פסנ which denotes the striking of the harp, and תר a common termination in that language signifying more. פס Finished, or the labour in doing it being altogether diminished or done, deficere, imminui. פס m. p. Particulæ, frusta, varieties, or small shreds, coat of many colours. פער Exclamare, to cry out, as one in labour. פער Operari, to work; facere, to do, operate, prepare, contrive; m. opus, a work; operis merces, the reward of a work. פער Impulit, to smite; agitate, agitavit; pulsavit, shaking, amazed; c. more frequently f. ictus, incus, an anvil, or that upon which we strike, a blow, vice, now, or that which strikes us at the time. פעמי m. p. Vices, twice, or often it has struck us, incessus, gressus; pedes, feet, or striking with the feet in walking. פעמי f. p. Anguli, bases or angles, or

corners ready to strike against one ; pedes, the feet. **מ. פעמון** Tin-tinabulum, a bell, which when struck has a tremulous or vibratory motion of its parts, and agitates the contiguous air so as to give a sound. **פער** To open the mouth ; to set free, distendit. **פץ** Dissipation, R. **נפץ** **פצה** Aperire, dilatare, liberare, to open, expand, set free. **פצה** Fragorem edidit, to raise the voice, rejoice, to break ; personuit, to cry aloud. **פצלר** Decorticare, to take off the bark, to peel. **פצלור** f. p. Decorticationes, cortices, the different barks or peeling of them. **פצט** Diffringere, to rive asunder. **פצע** To bruise, crush ; vulnerare, to wound. **פצר** Instare, urgere, to compel, urge, persuade, to press hard. **פצירה** f. Lima, a file, from its pressure or rubbing upon iron. **פך** R. **פוך** To vacillate. **פקר** Visitavit, to visit, to take notice or care of ; invisit, animadvertit, to care or look for ; defuit, to be wanting, or to care for in vain, to punish, or visit in the way of punishment ; numeravit, to muster ; præficit, to oversee ; commisit, to give in charge ; deposuit, to entrust. **מ. פקיר** Præfectus, a chief, or head, from the care which he exercises. **פקרה** f. Præfectura, superintend-ance ; visitatio, oversight ; recensio, a mustering ; depositum, a charge. **מ. פקירוי** p. Mandata, commandments, or charges committed by God to man for his observance and regard. **מ. פקרון** Depositum, a trust. **פקירות** f. Præfectura. **מפקר** Mandatum, a command ; præfectura, census, a mustering. **פקה** Aperire oculos, to open the eye, or the ear ; m. apertus oculis, seeing, videns ; m. apertio, an opening, as of prison. **פקע** To rive, cleave, or burst ; m. colocynthis, coloquintida, bitter apple, from its bursting and throwing its seeds to a great distance. **פר** To break, to rive, shatter, beat, but. **מ. פר** Juvencus, a young bull, R. **פרה** To bear or produce fruit, and **פרה** f. Juvenca, a heifer, from their power of breeding. **פרה** To run, also **מ. פרה** Onager, a wild ass, from its liberty, or power of running. **מ. פרבר** Pars exterior, the outer part, from Chald. **פר** To divide, and **בר** Without, out, outward. **פרר** Separare, to divide ; disjungere, to put out of joint ; m. mulus, a mule, from its being the result of separation, or strange mixture. **פררור** f. p. Grana, grains of corn, from the change they undergo when sown. **מ. פרדס** Paradisus, a paradise ; hortus, a garden ; sylva, a wood, from **פרר** To separate, and **רס** To hide. **פררה** Fructuosum esse, to be fruitful ; fructum edere, to bear fruit ; fætificare, to increase. **מ. פרי** Fructus, fruit. **מ. אפריון** Thalamus, the marriage bed, or rather the litter which Solomon prepared for conveying his royal bride to Jerusalem ; either of these might be so called

from its expected or wished for fruitfulness. **פרור** m. Suburbium, suburbs, from Chald. **פר** A part, and **כרה** Without; being without the city. **פרו** To disperse, or scattered, also **פרוזן** m. Pagus, a village, where the houses are dispersed or scattered, not so compact as in a city; paganus, an inn, or small village. **פרוי** m. Paganus. **פרול** m. Chald. Ferrum, iron, from **פר** Bright, and **נול** To fuse. **פרה** Florescere, to blossom, to shoot forth; m. flos, a flower; germeu, a bud, from their growing. **פרחה** f. Pubertas, youth; puberes, young females of a bad character. **אפרחי** m. p. Pulli avium, the young of birds. **פרט** Syriac, To cut or break off; cecinit, to sing, as with a quavering or broken voice; acini decidui, a cluster of grapes falling off. **פרך** To break, to rend; m. sævitia, fierceness, rigour. **פרכת** f. Velum, a veil, as of the tabernacle, which breaks or divides between the holy and the profane. **פרס** Scindere, dissuere, to rend, to tear. **פרש פרס** Divisit, to part, to break in pieces as bread; m. ossifraga, a species of eagle, from his breaking the very bones of his prey. **פרסר** f. Ungula, a claw, from its dividing, as it were, the hoof. **פרע** To free, set free, or loose, to disengage, revenged, put away; nudare, to strip naked; retegere, to uncover; abstrahere, to take away; m. coma, hair growing loose and free. **פרער** f. **פרעות** f. p. Locks of hair growing freely. **פרעש** m. Pulex, a flea, from an Arabic word denoting to inflict a blow, from the biting of the creature. **פרץ** To overflow, break forth, rupit, erupit, irrupit, perrupit; ursit, to press, institit; irrumpere in multitudinem, to swell; m. ruptura, a breach, eruptio, irruptio. **פריץ** m. Irruptor, a robber, violentus, latro. **מפרצי** m. p. Rupturæ, breaches, craggy rocks, or precipices by the sea shore. **פרק** Rumpere, abrumpere, to break off; pull away, eripere; deliver, dilacerare; m. diruptio, laceratum, rapine, pillage; com-pitum, a parting of a road or way; frustum, a piece of flesh. **מפרקת** f. Cervix, the neck, so called from the many breaks or divisions in the vertebræ. **פארו** m. R. **פר** To break; olla, cacabus, a pan, a pot, from its brittle nature, or because what is contained in it is dissolved by boiling. **פרש** To spread, separate; explanare, explicare, to explain by separating the parts under consideration, to stretch out, or extend; m. eques, a horseman, or one who rides distended or astraddle on a beast; finus, stercus, dung, or that which is separated. **פרשר** f. Explicatio, an exposition. **מפרש** m. Extensio, extension. Chald. **פרשנן** m. p. Exemplar, decrees, a copy, or declaration, from **פרש** To declare, and Chald. **גון** A form, or likeness. **פרשרנן** f. Po-

dex, the fundament ; excrementum, dung, from פֶּרֶשׁ Dung, and שָׁרַר To pour out. פֶּרֶשׁ To spread out, expandere, from פֶּרַשׁ To spread, and זון Motion ; “ how justly, therefore,” says Parkhurst, “ applicable to the expansion of the clouds, which are perpetually moving or shifting.” פֶּרֶה f. R. פֶּרֶה To be fruitful ; m. Euphrates, the Euphrates, or the river of fruitfulness. פֶּרָתִים m. p. Proceres, princes, from Arabic בָּאֵר High, and רוּחַ Spirit, that is, magnanimous. פֶּשַׁר Dif-fundere se, to spread abroad, diffuse. פֶּשַׁר Discerpere, to tear in pieces, to hew, to dissect. פֶּשַׁת Exuere, to strip, nudare, spoliare, irruere. פֶּשַׁע To walk, or go, gradi ; ingredi, to transgress, or pass over the bounds, rebellare ; deficere, to fail in duty, prevaricari ; m. passus, a step ; incessus, a walking ; defectio, a departure from duty ; rebellio, a rebellion. מִפְּשַׁעֲרָא f. Coxendix, the buttock, that part of the body where the legs pass or diverge from each other. פֶּשַׁק Di-varicare, to open or spread. Chald. פֶּשַׁר Interpretari, to interpret ; m. also Chald. פֶּשַׁר פֶּשַׁר Interpretatio, interpretation. מִפְּשַׁר Interpretans, explaining. פֶּשַׁר from פֶּשַׁת To strip. פֶּשֶׁת f. Linum, flax, from the stripping of the bark, filaments, &c. פָּרַח To part, to divide. פֶּתָא Subito, suddenly, R. פֶּתָא m. Improvidus, not prudent, or not considering consequences, suddenly, or without thought ; repente, quickly. מִפְּתִיגִיל m. Toga muliebris, a fine garment, ribband, handkerchief, from פָּרַח m. A piece, and גָּלַח To roll, because rolled round the body. פֶּתְנָא Chald. Verbum, a word ; narratio, a declaration ; negotium, a thing, from פָּרַח A piece, or a writing, or a declaration, and נִמְרָא To respect. פֶּתָא Seduci, to draw aside in a bad sense ; persuasit, to persuade ; deceptit, to beguile ; pellexit, to allure. פֶּתָא m. Simplex, easily persuaded to evil ; fatuus, foolish. מִפְּתִי m. Simplex, simple ; simplicitas, simplicity ; fatuitas, foolishness. פֶּתִיּוּת f. Simplicitas, fatuitas. Chald. פֶּתָא Latitudo, breadth, from פָּתַח To open, aperire ; solvere, to loose, retegere ; m. janua, a gate, a door, from its opening, ingressus. פֶּתִיחוּרָא f. p. Gladii stricti, drawn or open swords. מִפְּתִיחָא m. Sculptura, an engraving. פֶּתָחון מִפְּתָח m. Apertio, an opening ; clavis, a key, from its power of opening. פֶּתַל To writhe, wrestle, to turn, luctari, contorqueri, intorquere. מִפְּתִיל m. Filum, a thread ; funiculus, a rope ; vitta, a ribband ; fascia, a swathing band, from their being turned or twisted. מִפְּתִלְתִּיל m. Contortissimum, very much twisted. נִפְתִּילוּת m. p. Luctationes, wrestlings. פָּתַן To stir, move, disturb, or make a commotion ; m. aspis, a serpent, an asp, from its power of disturb-

ing the frame by its poison. פתע To break in pieces, as a particle, repente, suddenly; momento, in an instant. פתר Interpretari, to expound. פתרון m. Interpretatio, an explanation. פתשון m. Exemplum, exemplar, a copy, from פתש To examine diligently, and פתון Chald. A form, from its being an authentic form or copy. פתה Frangere, to break. פת f. Frustum, a piece, or part broken off; buccella, a little mouthful. פתותיכ m. p. Frusta, flat pieces or plates of gold.

צ

Is the eighteenth letter, it is like the eel-spear, or trident for striking fish. צא &c. R. יצא To go forth. צאל m. p. Umbrosa, arbores umbrosæ, shades, shady trees, R. צל To overshadow. צאן To be fruitful. צנה c. Oves, sheep; grex, a flock, as of goats; greges, flocks, from their being prolific. צאן m. Pecorosus locus, a place fruitful in flocks. Chald. צב A station, R. נצב. צבא Voluit, to will; optavit, to wish. צבו f. Voluntas, the will. צבא Militavit, ministravit, turmatim convenit, to assemble in bands, to war, to serve, also צבא m. Exercitus, an army; militia, warfare; tempus militiae, the time of serving, from their assembling, or meeting together; a fight, for the same reason. צבה Intumescere, to swell. צב m. Tumidum, swollen; tumens, swelling; cameratum, vaulted; bufo, a toad, from its swelling; testudo, the tortoise, from the form of the shell. צבי m. Decus, ornament; gloria, renown; caprea, capreolus, a roebuck, a wild goat, from their stateliness. צבט Porrigere, to stretch, reach. צבע To form long lines or streaks; pingere, to paint, to colour, to tinge, colorare; m. color, colour; tinctura, a tinging; versicolor, of changing colours; the hyæna, from his variegated colours. צבע f. Digitus, the finger, from its long form. צבר Congregare, to collect; congerere, to gather together, to heap. צברי m. p. Acervi, heaps. צבה in Arabic, To take hold. צבתי m. p. Manipuli, handfuls. צב To appoint, R. יצב. צר m. Latus, the side, hence צרה Venari, to lay snares, or catch one sideways; quærere, to seek. צרה f. Industria, industry; also a laying in wait; propositum, a purpose, or the design of an insidious person. צרק Justificare, justum esse, to be just, also צריק m. צריקה f. Justitia, justus, just, justice. צר R. נצרה To go quickly. צהוב To shine, glare, be re-

splendent; m. fulvus, yellow, bright. מצהב m. Fulgens, shining. צהל To cause or make to shine; hinnire, to neigh as a horse; jubilate, to shout for joy. מצלור f. p. Hinnitus, neighings. צהר To be clear, transparent; m. lumen, light; splendor, shining; fenestra, a window that admits the light; oleum, oil, that makes the face to shine. צהריים m. d. Meridies, mid-day. צור Venari, to hunt, to lie in wait, R. צרה To look sideways, to ensnare. ציר m. Venatio, hunting; esca, food, or game taken in hunting, commeatus. צירה צרה f. Viaticum, food for a journey. מצור m. Rete, a net, from its ensnaring. מצורה f. Venatio, hunting; sagena, a drag-net. צור Præcipere, to command, teach, permit. מצור m. צו f. Præceptum, a precept. צוה Vociferari, to cry aloud. צהרה f. Dry land. צוה f. Vociferatio, a crying aloud; querela, a complaint. מצולה צולה צור מצולה f. R. צל To shade, overshadow, shelter; profundum, deep; profunditas, depth; an abyss or extent, or shade of waters. צב צום Jejunare, to be empty, to abstain from, fasted; m. jejunium, a fast. צפה R. צפה To overspread, overflow, or overspread as water; fluere, effluere, exundare, to swim or spread, or float upon the surface; m. favus, a honeycomb, from the waxen cells spread over the honey. צק צוק Arctari, to press, press down; compress, coarctari; to straiten, arcte cohærere, to adhere, the effect of pressure, also מצוק צוקה מצוקה f. Angustia, difficulty, or strait, arising from pressure by an enemy. מצוק m. Angustum, narrow from pressure. מצוקים p. Cardines, hinges, from their holding, or pressing of the gate or door. צר צור To bind, ligare; close, arctare; enclose, or besiege, obsidere, to straiten, or bind; m. angustus, narrow; arctus, angustia, narrowness, strong, or bound; hostis, an enemy, or besieger; rupes, a rock or flint, whose parts are bound together; acies, the edge of a sword. צרה f. Emula, a rival, or one who distresses. צורה f. Forma, a form, R. יצר To form. צירים m. p. Tormina, gripes; dolores, pains, from their pressure; imagines, idols, or compressors, idola. צור צואר m. Collum, the neck or vertebral bones, from their firmness. מצור m. מצורה f. Obsidio, a blockading; munitio, a fortification. צהר To be white, candidum; nitidum esse, or clean, to shine, fair; arens, dry, aridum. צה m. Candidus, white; nitidus, clean; serenus, calm. צהה f. p. Nitida, neat; elegantia verba, chosen words. צהה m. Nitor, shining, nitidum; arduus, difficult, or steep, as of a rock, or dry. צהרה f. Ariditas, dryness; aridus locus, a dry place. צהרה f. p. Siccitates, places dry. צחן To stink. צחה f. Factor, putor,

putrido, rottenness, &c. צחק Arrisit, to laugh, or rather to move backwards or forwards the sides or lungs in laughter; illudit, lusit, jocatus est, to rejoice, to mock, or in derision to laugh at a person; m. risus, laughter, an ally, or one who rejoices with us, to encounter, or engage in scorn. צהר To be white; m. candor, whiteness; nitor, shining. צי To be dry. ציר f. Siccitas, dryness; siticulosus locus, a dry place. ציון m. Zion; aridus locus, a dry place. צי m. Navis, a ship, from its carrying men and goods safe and dry. צייט m. Feri incolæ, &c. wild inhabitants of the wilderness or dry places. ציין צין m. Signum, a monument, a sepulchre, an inscription, from the dryness of the ground where these are to be found. צינק m. R. צינק To confine, pillory, stocks, from their power of confining. ציץ Florescere, to blossom, also m. ציציר f. Flos, a flower; lamina, a plate, or rather a flower; pennæ, plumage, feathers, or wings. ציציר f. Cincinnus, a tuft of hair like a flower; peniculamentum, a part of a garment, or artificial flowers worn on the fringes of the garments. ציר m. R. ציר To bind; cardo, a hinge, which, as it were, binds or fastens the door; legatus, a messenger, upon whom, as it were, the business turns as upon a hinge. ציר Accendere, to burn, R. יציר the same. צל To rescue, R. נצל צלה Chald. Orare, to pray. צלה Assare, to roast, dress, as meat by roasting. צלול m. Assum, tostum, roasted. צלה To pass on, advance, go forward, proficere; transire, irruere, invadere, pervadere, prosperari, to prosper, or to go on according to our desires, rush on. צלחית f. Paropsis, a platter, a dish. צלחת f. Scutella, a dish; lebes, a pan; manica, a sleeve of a garment; sinus, the fold in a garment. צלחות f. p. Gabatæ, porringers, from their passing from hand to hand. צלל Obumbrari, to shade; profundum petere, to desire the shade; tinnire, to tingle, a word formed from the sound, to quiver, as a person in terror perhaps from the sound of something; to sink, or be overshadowed; m. also צל m. Umbra, a shade. צלצל m. Umbra densa, a thick shade. fuscina, a fish-spear, or rather a hut for the fishermen to hang up the skins of what they take, as an evidence of their skill and success; m. locusta, vermes, the locust, so called from their numbers being so great as to darken the air. צלצל m. p. Cymbala, a kind of cymbals, from their tinkling sound. מצלות m. d. מצלות f. p. Tinninabula, bells, or rather warlike trappings, as of bells fastened to the mules or camels. צלמות f. Umbra lethalis, a deadly shade, R. צלל To figure, to delineate; m. also Chald. צלל Statua, imago, an

image, or delineation, a shadow, or appearance of an image. **צלמון** m. Caligo, a dark, shady, or faint image. **צלע** To be or go on the side; c. costa, a rib, or side bone; latus, the side; claudicatio, a halting, or slipping aside; cella, a side-room; m. claudicans, halting; cubiculum laterale, a board lining the side of a room. **צב** To be empty, meagre, thin, hence **צמב צמב** f. Coma, crines, covered as with hair, or rather with something that is thin, a veil of gauze or the like covering the face. **צמיב** m. p. Crinitus, hairy ones, or robbers, or half starved Arabs of the desert, who from necessity as well as desire, have ever been and are still prone to steal, prædo. **צמב** Sitire, to be thirsty; m. sitiens, sitibundus, thirsty, very thirsty, also **צמב** m. **צמב** f. Sitis, thirst. **צמר** Copulavit, to couple or join together, to yoke, to unite, to pair; m. copula, a joining; jugum, a yoke. **צמיר** m. Copulatus, joined; armilla, a bracelet, the two ends of which, when worn, are joined. **צמה** Pullulare, to vegetate; efflorescere, to spring, or rise up; provenire, to grow, or increase; m. germen, a bud, spring, or rising up, rising sun. **צמק** Arescere, to be dry; flaccescere, to grow faint. **צמוקיס** m. p. Uvæ passæ, bunches of dried grapes or raisins, massæ uvarum. **צמר** To be weak; m. lana, wool, from its weakness, or softness. **צמור** f. Surculus summus, the top or leading shoot of the cedar, so called from its softness. **צמר** Exsindere, to cut off, destroy, consume, dismay, suppress. **צמיתור** f. Excisio, somewhat cut off. **צנ** f. **צנ** R. **צנ** Pointed, sharp pointed; sheep, or cattle, from their sensibility to cold; a shield, from the middle part pointed, which was of great use in repelling the sharp pointed missive weapons. **צנה** Desiliit, to throw, or drive downwards, leap down, fastened or fixed down, infixus est. **צנב** To be hard, dry, also **צנב** f. Gracilis, thin, or slender, from want of moisture. **צנ** **צנ** f. Clypeus, a shield; frigus, cold. **צניב** m. p. Aculei, spinæ, thorns. **צנע** To be modest, modeste se gerere, humble. **צנויב** m. p. Modesti, persons who are humble. **צנף** Volutare, to roll; obtegere, to wrap, obvolvere. **צנפ** m. **צנפ** f. Cidaritis, a turban, a tiara, from the head being covered with them in rolls. **צנפ** f. Volutatio, a circumvolution. **צנצנ** f. R. **צנ** pointed, &c. urna, an urn, a basin, or pot with a wide belly and strait pointed mouth. **צנר** Perhaps the radical idea is to fill. **צנר** m. A gutter; canalis, a cistern, from being filled with water. **צנרתור** m. p. Pipes, tubi, fistulæ, from **צנ** Sharp pointed, and **ר** Round, from the shape of the pipes growing more and more pointed. **צנע** To sparkle, R.

נצע **צער** Gradi, progredi, to step, to walk, also m. **צער** f. Gressus, passus, a step. **אצער** f. Periscelis, armilla, a bracelet, from the links or steps of which it was formed, a garter, for the same reason. **מצעריס** m. p. Gressus, steps. **צער** To spread, stretch out, strew; peragraré, to wander. **צעצעיס** m. p. Motiones, spreading, alluding to the cherubim. **צען** To remove, to be removed, disrumpi, dissipari. **צעף** Arabic, To be slender, weak. **צעף** Peplum, a veil, from its slender texture. **צעק** Clamare, to cry out; exclamare, or to cry aloud. **צעק** f. Clamor, noise. **צער** Minui, exiguum fieri, to be made small. **צעריס** m. p. Parvuli, few, or small. **צער** m. Parvus, small. **צעיר** f. Minima, the least; minor natus, less in years. **מצער** m. Perexiguum, very small; res perexigua, a very small thing. **מצעיר** f. Perparvum, very little. **צפר** Adhærere, to adhere. **צפר** To overspread, to watch, look out, speculari, or to overspread, as it were, by the sight; obtexit, to cover. **צפוי** m. Obductio, a covering; tectorium, the plaster or covering of a wall. **צפר** f. Coronamentum, a chapiter, a covering, or shell. **צפיר** f. Speculatio, a viewing, or watching. **מצפר** c. Specula, a watch-tower. **צפצפר** f. Speculatio accuratissima, very strict looking after. **צפה** from Syriac טפה To fill, also **צפרה** f. Ampulla, a cup, vessel, or cruse, because filled with their contents. **צפיהיר** f. Placenta mellita, a honey cake, or a pitcher cake, a cake baked by spreading it on the inside of a pitcher heated for this purpose. **צפן** Abscondere, to hide, recondere. **צפן** f. Septentrio, the north, from being less under the direct influence of the sun than places south of the land of Judea. **צפוני** m. Aquilonaris, of or belonging to the north. **צפון** m. Reconditum, hidden; thesaurus reconditus, concealed treasure. **צפע** To cast forth or dart with violence, also **צפעני** m. basiliscus, a basilisk, or serpent, from its violent darting upon its prey. **צפועי** m. p. Excrementa, dung, from its being cast out. **צפעיר** f. p. Nepotes, issue. **צפץ צפץ צפץ** Pipire, to chirp, pipe, or cry as a bird, from **צפר** To overspread, from their twittering noise when they spread their wings in looking about. **צפר** To move quickly, rush hastily, shoot away, evolare; c. more frequently f. avis, avicula, a bird, passer. **צפיר** Hircus, a buck goat, from his rapid and nimble motion. **צפיר** f. Matutinum tempus, the morning, or the morning light darting upon the earth. **צפרן** m. Unguis, a nail; ungula, a hoof, by which locusts rush on their prey, stylus. **צפרע** c. Rana, a frog, from **צפר** Brisk motion of light, or heat, and **ציען** To feel, from their keen feeling. **צק** To pour. R. **צק** R. **צק** To restrain.

צקל Arabic, to make light, also צעלון m. Gluma, chaff, or the husk of corn, from its being winnowed or rendered light. יצר &c. R. צר To form, also צור To bind. צרב Aduri, to burn. צרבר f. Adurens, adustio, burning. צרה To flow, also צרי m. Opobalsamum, theriaca, balm, from its issuing from the tree. צרה To lift up the voice, clamare. צריר m. Propugnaculum, a tower, a fortress, or rather a hollow place well adapted for sound. צרך To be poor; m. necessitas, necessity. צרע To smite, or strike, also מצורע צרוע m. Leprosus, a person smitten with leprosy. מצרער f. Leprosa, a woman affected with the disease. צרער Lepra, the stroke, or plague itself. צרער f. Crabro, a hornet, or wasp, whose sting in the eastern countries is very venomous. צרף To melt, or refine, to defecate, or purge, purgare, conflare; probare, to try, examinare; m. conflans, conflator, aurifaber, a refiner of metals. מצרף Fusorium vas, a coppel for refining metals. צר צר Ligare, colligare, to bind, to vex; m. צרור m. Fasciculus, a bundle; loculus, a purse; lapillus, a small stone. מצר Angustia, narrowness. יצר see יצר To set on fire.

ק

Is the nineteenth letter, a consonant, and is one of the radicals. קא To vomit. קאר f. The pelican, or bittern, from its vomiting up the shell-fish which is its food; after these have lain a while in the stomach, shell and all, the heat of that viscus causes the shells to open, so that vomited in that state, as opening, the bird picks out the enclosed fish and swallows it. קב m. R. נקב To make hollow; cabus, a kind of dry measure, from its being hollow, hence קבר f. Ventriculus, the belly, from its being hollow, also קובר f. Lupanar, a brothel, or tent, or hollow place for that purpose, hence קבב Maledixit, exsecratus est, to curse, or pierce, or make hollow. קבל To receive kindly; Chald. accepit, to receive, as a particle, coram, before; ex adverso, opposite, or standing in our presence; propter, propterea, on account of these things. קבע To press down, depress, oppress, to pierce, or bear down; rapuit, to bear down, or deprive by pressing down; spoliavit, to spoil, to punish by pressing down. קבע m. Galea, a helmet, which by its weight of metal presses hard upon the head; spoil, or that which is obtained by oppression. קבער f. Fæx, dregs, or the lees of wine obtained by pressure. קבץ Congregavit, to gather; contraxit,

to draw together. **מ. קבוצים** m. p. Catervæ, collections of people, companies. **קבוצה** f. Congregatio, an assembly. **קבר** Sepelire, to bury ; m. sepulchrum, a sepulchre, or place of burying. **קבירה** f. Sepultura, sepulture, burial. **קדר** Incurvare verticem, to bow down the head. **מ. קדקד** m. Vertex, the head, R. Arabic **קד** To cut, divide, the head, from its being so divided by the coronal and sagittal sutures, hence **קדרה** f. Cassia, cassia, from its being stripped from the tree or shrub. **קדה** Accendere, accendi, conflagrare, to burn. **קרהה** f. Febris ardens, a burning fever. **מ. אקרה** m. Carbunculus, a carbuncle, from its sparkling, or shining. **קרב** Antevertit, præivit, to go before ; occurrit, to present itself ; m. Antiquitas, of old ; eternitas, eternity, or the time that is past ; antiquum, antique ; olim, antrosum, time past ; oriens, the east, where the sun first appears, as a particle, Chald. **קרמה** Before, coram. **קרמיה** f. Prima, the first. **מ. קריס** m. Oriens, orientalis plaga, some eastern country ; Euris, the east wind. **מ. קרומים** m. p. Antiquitates, ancient things. **מ. קרמני** m. Antiquus, orientalis, ancient, east. **קדר** Obscurari, to be dark, atrari, atratum incedere. **קדרורה** f. Atror, blackness. **קדרניה** f. Grief ; atrate, in mourning. **קדש** Destinari ad aliquid, to separate, or set apart ; consecrari, sanctificari, for any purpose ; m. sanctitas, holiness, or the being set apart ; sanctum, holy, meritorius, one set apart to gain money ; cinædus, a prostitute, whether male or female. **קדרשה** f. Chald. **קדוש** m. Sanctus, holy. **מ. מקדש** m. Sanctuarium, a sanctuary. **קרהה** Obtusum fieri, to be blunt, set on edge, as the teeth. **קהל** Congregare, to collect, assemble, also **קהלה** f. Congregatio, an assembly. **קהלות** Congregans, assembling ; Ecclesiastes, the preacher. **קאה** Vomuit, to vomit. **מ. קאה** m. Vomitus, an ejection. **קאה** f. Pelicanus, the pelican, see **קאה**. **קאה** To stretch, stretch out, tend, or extend, to wait, or extend hope, to expect, expectare. **קאה** m. Linea, a line, from its length, or extension. **מ. מקאה** m. Expectatio, spes, hope, expectation ; confluentia, a pond for water, also **מ. מקאה** m. Netum, filatum, any thing twisted, or made of thread. **קאהה** f. Spes, hope ; funiculus, a thread. **קאה קאה** Fastidire, to loathe, to displease. **קאה** m. Fastidium, loathing. **קאה** Capere, to take, R. **קאה** the same. **קאה** m. R. **קאה** To be light ; vox, a voice ; sonitus, a sound, from their lightness, alleviated. **קאה** p. Soni, sounds ; tonitrua, thunder, from the lightness or swiftness with which the sound moves or travels. **קאה** To vindicate, R. **קאה** Chald. Surgere, to rise, stare, to stand. **קאה** m. Substantia, substance ; Chald. Statutum, an

ordinance; stabilis, stable. קמה f. Surrectio, a rising up. קמה f. Seges, corn, from its rising or growing. קומה f. Statura, stature; altitudo, height. קומים m. p. Adversarii, those that rise up against us. קוממיות f. p. Erecciones, as if we should say, up-rightnesses. יקום m. Subsistens, substantia viva, a living substance. מקום c. more frequently m. Locus, a place. אלקום Invictus, not conquered, or rather overcome, from ארל Not, and קום To stand. תקומה f. Resurrectio, a rising again, a standing. קן קין Lamentatus est. קינה f. Lamentatio, mourning. קס קום Succidere, to cut off. קף קף m. R. נקף To surround, encompass; simia, an ape, from its antic gestures and frequent circumgyrations. תקיפה Conversio, a turning; revolutio, a revolution of time. קץ קץ קיץ Tædere, to weary, to afflict, to fret; æstivare, to pass the summer, R. יקץ To awake from sleep, because then all nature is, as it were, active or awake. קיץ m. Æstas, the summer; æstivi fructus, the fruit of summer. קיץ m. Spina, a thorn, from its fretting, or wounding. קיצור f. p. Capilli, the hair, the locks, or the extremities of the hair, from קצר To make an extremity, or end by cutting off. קי קי קר To spring up, or gush out as water; fodere, effodere, to dig that the water may gush out. מקור m. p. Telæ, webs; emanations, liquors, juices, &c. מקור Fons, a fountain, profluvium. קש קש R. יקש To lay a snare; tendiculum ponere, to place a snare. קט R. קוט To loathe. קטב To cut off. קטב m. Exitium, destruction, bite, plague, from their power of cutting off. קטל To amputate, to slay by cutting off, interficere; m. occisio, a cutting off. קטן Parvum esse, to be small; little, less, parvus, minor; minimus, least. קטף Decerpere, to crop, or pluck off. קטר Adolere, suffumigare, to fume, fumigate; suffitum facere, to make to smoke; m. also קטורה קטורה f. Suffitus, perfume, from the smell thence arising. קיטור m. Fumus, smoke; exhalatio, damp. קיטורות f. p. Caminis instructa, places built for fires, or forges. מקטרה f. m. Suffimentum, thymiaterium, thuribulum, incense. מקטרות f. p. Aræ thurariæ, suffitoria, incense altars. Chald. קטר Ligare, colligare, to bind, from the Hebrew קשר m. p. Nodi, knots; vincula, chains, or difficulties. Chald. קיט m. Æstas, summer, from Hebrew קיץ To cut down; m. æstas, summer, from the fruits then cut down. קין m. R. קנה To be hollow; lancea, a lance; hasta, a spear, from its resemblance to a cane which is hollow, hence קיין קיק Ricinus, a gourd, or palma Christi, from its being hollow in the stalk. קיר m. R. קרה To meet, join, or coalesce; m. p. paries, murus, a wall,

as of a house which, as it were, meets and opposes his passage; destrucere, to break down, or to meet one for their hurt. קלה To be light; assare, to fry, to burn, to make light by evaporation or burning; torrefacere, to be vile, or light; vilipendere, destitute of worth, cursed, or declared vile. קלי m. Tostum, burned. קלון m. Vititas, worthless; levitas, light; ignominia, shame, or the consequence of being vile. קלה Chald. To flow, flow out, flow down. קלה f. Lebes, a kettle; ahenum, a pot, because it pours forth its contents. קלט To contract. קלוט m. Contractus, contracted, short; curtus membrum uno, defective. מקלט m. Receptus, received; refugium, an asylum. קלר Levari, to be light, to be vile, vilesce; to curse, maledicere; m. tersum, clean; politum, polished. קללה f. Maledictio, a curse, execratio. קלוקר m. Vilissimus, very low. קר m. Levis, light; velox, swift, from lightness. קלט To extol, insult; ludificare, to sport; eludere, despise, or extol in irony, also m. קלסר f. Ludificatio, sport. קלע To hollow; sculpere, to carve, to grave; incidere, to hollow; funda projicere, to sling; m. funditor, a slinger, from the hollow form of the sling; a curtain, double and hollow tapes; the leaf of a wicket, valva. מקלער f. Incisura, engraving. קלט To be wasted, or slender. קלשון m. Furca, a fork, a trident, from the slenderness of the fork. קר R. קור To rise, &c. קמה To grind, or reduce to powder, seems to be the primitive meaning; m. farina, meal, from its being reduced to powder. קמט To lay hold on; corrugare, to constringe, to wrinkle, to wither, as it were, from age, constringing us. קמל Syriac, to be infirm, to wither; languere, to languish, from infirmity, exarescere. קמץ Colligit in pugillum, to gather in handfuls, to grasp; m. manipulus, a handful. קמש Arabic, Agitation. קימוש m. Carduus, a nettle, from the agitation or uneasiness it occasions when it stings, a thistle. קמשניט m. p. Cardui, thistles. קנה To eat into, corrode, as fire; zelotypum esse, to be jealous; m. zelotes, jealous, or one who is jealous. קנא f. Zelotypia, jealousy; invidia, envy, emulatio. קנה To hold, or contain, as any hollow thing; to possess, possidere; acquirere, to acquire; emere, to purchase; m. possessor, one who is in possession; emptor, a purchaser; m. canna, a cane; calamus, a reed. קנה m. קנה f. m. Possessio, a possession; emptio, a purchasing. קנה m. Pecus, a flock, possessio. קנמנון m. Cinnamomum, cinnamon, from קנט To emit a strong smell; cinnamon, from its strong aromatic smell. קן Nidus, a nest, from holding its young, hence קנן Nidificare, to build a nest.

Divinare, to divine; presage, prognosticate, also m. מקסם Divinatio, divination, a diviner. כסר m. R. קשר To be heavy; atramentarium, an inkhorn, or ink, from its weight. קע To suspend, R. קעקע To mark; m. stigma, a mark, or cut on the body. קער f. Scutella, a hollow dish, or platter, in Arabic קער To be deep. יו קבאון Coagulari, to be condensed, to coagulate, congeal. Concretio, a growing together; densitas, heaviness, from coagulation קבר To hasten, or hurry along; præcidere, to cut off. קבר f. Excidium, a cutting off. קבור Noctua, an owl, or rather a hedge-hog from its hurrying motion. קפו in Chald. To leap. מ. קפון Merula, a blackbird, also a flying or darting serpent. קפץ To contract; occludere, to shut, shut up, restrain; subsilire, to leap, from contracting the body, in order to take a greater spring. קצב Præcidere, to cut off; tondere, to shear; m. præcisio, cæsura, a cutting off. קצר Scidit, to end by cutting off; abscidit, abrasit, to wear off by friction; m. finis, the end, extremitas. מ. קצויים Extremities, the extremities. קיצורה f. Extrema, the last; ulterior, the farther. מקצרת Chald. קצת Pars, a division, finis. מ. קצה from Arabic קוח Seeds, or aroma, used for the seasoning of food, melanthion, coriander; nigella, pepper plant. מ. קצין קצן m. R. קצר To make an extremity or end; dux, princeps, a ruler, or prince, so called from being placed outermost of the men he commands. קצע To cut or scrape off the extremity or surface, tectorium parietis abrasit. מ. קציעור f. p. Angulata, boundaries, or sides. קציעור f. p. Cassia, cassia, the bark or peel stripped off the cassia plant. מ. מקציעו Angulus, a corner, or extremity. קצף Effervescere, to foam; spumare, to froth, to boil; m. spuma, foam; ira fervens, wrath, or foaming with anger, fervor. קצפר f. Spuma. קצ קצין To fret, lacerate; amputare, to cut off; wound, mutilare; m. finis, the end; extremum, the last. מ. קנציים p. Abbreviare, breve esse vel fieri, to be short, to shorten; imminui, to lessen; metere, to reap, or mow, or cut down the fruits of the earth, demetere; m. brevis, short; præceps, hasty, short, or destitute of consideration; brevitās, shortness; imminutio, shortening, or lessening; angustia, shortening, or narrowing. מ. קציר Messis, a reaping, or fruits cut down; ramus, a branch, from its being cut down; war, or cutting off. קרא To meet, occurrit; to call, vocavit, or meet his ear by naming him; invocavit, to name, legit, invitavit, obvenit; Chald. elamare, to call out; legere, to gather, to read; m. perdix, a partridge, from its manner of crying. מ. קריאים m. p. Vocati, called.

קריאה f. Predicatio, a calling or declaration. מקרא m. Convocatio, a meeting by proclamation; scriptura sacra, the holy writings. קרב Appropinquare, to approach; accedere, to advance; m. propinquus, near, or is approaching us; praelium, a battle; bellum, war, or approaching in a hostile manner. קרבה f. Accessus, an approach. מ. קרוב Propinquus, propinquum, prope, near; m. medium, middle, or that which is near; intimum, the inmost; intestinum, inwards; venter, the belly; as a particle, in, inter, intra, in, between, within. קרבן m. Oblatio, an oblation, an offering, a corban, which was to be brought to the house of Jehovah. קרור m. Securis, an axe, from קרה To meet, or happen, to join, to coalesce, and רמה To level, from the power of the hatchet in making level. קרה Evenire, obvenire; occur, to happen; contabulare, to floor with boards; f. tignum, trabo, a beam, or board, also קרי מקרה m. Accidens, that which happens; casus, an accident; contignatio, a fabric, a building. קריאה f. Occursus, a meeting. קריא קריה f. Urbs, a city, from the concourse of people. קרה Glabrare se, to be smooth, to make bald; m. calvus, bald; gelu, glacies, frost, from the smoothness of the ice. קרהה f. Calvitium, baldness. קרהה f. Calvitium, locus calvus, a bald, or barren place. קרב Superindere, to superinduce, bring over, or upon, cover over with, extend the skin, cover with the skin. קרן To shoot forth, diffuse, as horns, or rays of light; c. more frequently f. cornu, a horn, from its shooting forth; robur, strength; radiare, to shine; splendere, splendour, of which the horn is an emblem, a ray, from its diffusing itself. Chald. קרנא Cornu. קרס Reflexum esse, to bend, to fall, or bend; m. ansula, a ring, from its bended form. קרסל m. Talus, the foot, from קרה To meet, and סל To raise, or make a road or way, from the foot treading the way. קרע Rumpere, to break open; lacerare, to tear. קרעי m. p. Rupturæ, fragmenta, fragments; lacera vestimenta, torn garments. קרץ To move, or agitate, to wink, or twinkle, as the eyes, nictare; incidere, concidere, to cut out; excidi, to be cut off; m. excidium, destruction, or cutting off, also Chald. קרצא m. Accusatio, violent motion, a species of insect. קרקץ Solum, fundum, a floor, from קרה To meet, and רקע To expand, because a floor not only meets in its several parts but expands. קר Frigescere, to grow cold. קר m. קרה f. Frigus, frigidus, cold. מקרה f. Refrigeratio, a cooling. קרש in Chald. To coagulate; m. asser, tabula, a plank, a bench in a ship where the rowers sit, from the parts being joined together. קשא To stiffen; m. cucumer, a cu-

cumber, from its incrassating or stiffening qualities. **מקשה** f. Cucumerarium, a place where cucumbers grow, or where they are kept. **קשב** Auscultavit, to listen; attendit, to hearken, give ear; m. attentio, a listening. **קשבר** f. Intenta, keen to hear. **קשה** Durum, hard; difficile esse, to be difficult; m. durus, hard; difficilis, difficult; scutella, a broad shallow vessel of beaten metal. **קשה** Obduravit, to harden; duriter tractavit, to treat in a hardened or cruel manner. **קשי** m. Durities, hardness. **מקשה** m. Implexum, twined, a comb; solidum opus, stiffened work. **קשט** To be true; m. Chald. veritas, truth, also **קשיטא** f. Agnus, a lamb; aut nummus agni, or a piece of money, from their being genuine, or sterling. **קשקשה** f. Squamæ, scales of a fish, from their rigidity, or stiffness. **קשר** Ligavit, to bind, obligavit, colligavit; conspiravit, to band together, or conspire; c. more frequently f. arcus, a bow; m. conjuratio, a conspiracy. **קשריב** m. p. Alligamenta, bands. **קשש** Inquirere, to search; colligere stipulas, to sift, or collect. **קש** m. Stipula, stramen, straw, stubble, which is thus collected. **קשר** Arabic, To be bended; c. arcus, a bow, a rainbow, from their bended form; m. sagittarius, an archer. **קיהרוס** m. Chald. Cithara, a harp; from the same word, the name of the tree from which it is made.

ר

THE twentieth letter, is a consonant of the class of radicals. **ראר** Vidit, to see; perceive, prævidit; aspexit, inspexit, to hear, or perceive with the ear, perspexit, respexit, invisit, expertus est, animadvertit, percepit; m. videns, seeing; propheta, a seer, or prophet; visio prophetica, a vision; f. cornix, a crow, from its sharp sight. **ראי** m. Aspectus, sight; visio, a vision; speculum, a mirror. **ראור** f. Aspectus, visio. **מראר** c. Visio, aspectus, vultus, the countenance, from its being beheld; species, an appearance; ingluvies a turtle dove, or pigeon, from **מרא** To raise, or swell, from their gormandizing powers, or gluttony. **ראב** To be raised, or lifted up; m. monoceros, unicornis, a unicorn, or wild bull, remarkable for his strength. **ראמור** R. **רוב** To be high. **ראש** Priority, or precedence, in respect of time, order, place, or dignity; m. caput, the head; vertex, the crown of the head; summitas, chief, or supreme in dignity; principium, beginning or priority in time; præstantissimum, most excellent, or first

in dignity; venenum, poison, or chief, for its destructive power.
 ראשון ראשון m. Prior, primus, first. ראשית ראשית f. Principium, beginning, primitive things, which, from their excellence are first, prestantissimum. ראשית f. p. Primordia, the first principles of things, also מראשית Cervicalia, pillows, or bolsters for the head; m. p. dignitas, dignity. רבב Multum, copiosum esse, to be or become many, or great; multiplicari, to multiply, to increase, magnify; jaculari, to dart, or rather to increase with his bow. רב m. Multus, many; magnus, great in number; magister, a master, from his increase of power; multum, much; satis, abundant; jaculator, an archer, or one who is prosperous with his bow; multitudo, a multitude. Chald. רבבין m. p. Magni, magnates, great men, first in dignity. רבבין Myrias, a myriad, ten thousand. רבב f. Idem, the same. רבב m. p. Imbres, showers; guttæ imbris, drops of rain, from their abundance. רב To contend, from number. רבב To bind, to cover; adornare, to adorn, or cover with ornaments, sternere. רבב m. Torques, a wreath, a chain. מרבב m. p. Stragula, tapetes lectorum, woven work, tapestry, carpets. רבב m. Multum, much, plurimum esse, multiplicari, crescere, to increase. רבב רבב Chald. Amplitudo, greatness; magnificentia, grandeur. מרבב Locusta, the locust, from their number. מרבב Multum, much, amplitudo. מרבב f. Amplum, great. מרבב f. Multitudo, a great number; amplitudo, fœnus, usury, from the greatness of the sum required; soboles, young branches, from their number. מרבב f. Turba, a crowd, soboles. מרבב f. Fœnus. רבב To bake or fry. מרבב f. Frixum, roasted, boiled, fried. רבב To agitate, actuate, to couch, or be agitated with desire; quadratum esse vel fieri, to be a fourth part; coire, to copulate; m. quarta pars, the fourth part; accubitus, a couching down. מרבב m. Quadrum, four square, quadrangular. מרבב m. Quartus, the fourth. מרבב f. ארבעה Quatuor, four. מרבב d. Quadruplum, fourfold. רבב Cubare, incumbere, succumbere, to lie, lie down, couch, as a beast, also מרבב m. Accubitus, a couching; cubile, a bed, or that on which we lie down. רבב To tie, to bind, tie up, to fatten, from the calf being tied up, or fastened in its stall in order to be fattened. מרבב m. Saginarium, a stall, or place for fattening cattle. רבב To clod, to gather into concretions; m. gleba, a clod of earth. רבב Contremiscere, commoveri, to move, to tremble; m. trepidus, agitated; Chald. ira, wrath. רבב f. Commotio, agitation. רגל To smite, to strike, to

impress, to spy, or search out by the foot; explorare, to explore, to deceive, or rather to slander, or smite with the tongue, obtrectare; c. more frequently f. pes, the foot, from its striking the ground. רגלי m. Pedes, a man on foot, a foot soldier. מרגלים m. p. Spies. מרגלות f. p. Stragulæ pedales, coverings for the feet. רגב To heap up, heap together, accumulate; lapidare, to throw a heap of stones. רגמה f. Cætus, an assembly, from the number of the people. רגמה f. Funda, a sling, or rather a heap of stones. רגן Murmurare, to murmur. מרגן m. Murmurator, a mutterer, a whisperer. רגע To still, quiet, stop motion, disrumpere; m. momentum, a moment, immediately, or in the time that motion can be stopped. מרגעה m. מרגעה f. Requies, rest. רגש To meet together; tumultuari, concurrere cum tumultu, to assemble in a tumultuous manner, or with rage; m. frequens conventus, a confused assembly or multitude. רגשה f. Tumultuatio, a tumult. רר To descend, R. ירר Extendit, expandit, to spread, expand, or cause to descend, subdidit; stravit, to subdue. ררי m. Carbasus, fine linen; peplum muliebre, a veil descending down to the feet. מורר m. Diductum, any thing subdued. ררה Dominari, to rule, or subdue, descend, come or go down; capere, to take by subduing, to mourn the consequence of subjection. ררב To shut, close, stop up; sopore obrutum esse, to be overwhelmed with sleep. תררמה f. Sopor, sleep, from its closing, or stopping the action of the outward senses. ררף Persequi, to follow, or go after, to pursue eagerly. ררב To incite, excite, stir, or spirit up, extulit; corroboravit, to strengthen; m. elatio, a lifting up; superbia, pride; robur, strength, proud, or high spirited, to deride, or behave insolently to any one. ררה Timere, to fear, to be weak. ררט To run. רהיט Ambulacrum, a gutter, or trough, for the flowing of water. רוא m. Chald. Aspectus, the appearance; forma, the shape, R. ראה To behold. ריבה m. ריב Litigare, to contend, or plead. מריבה f. Lis, contention. מריב m. Litigator, one who contends, contendens. רר Dominari, to have power, R. ררה To descend; plorare, to mourn, the consequence of decending. מרור m. Ploratus, mourned. רור To be wet, soaked, saturated, or drenched; irrigavit, drenched with liquor, inebriari, ubertim expleri. רוי f. Moist, irriguum; m. irrigus, watered. מרי Irrigatio, a watering. ריה Respiravit, to breathe, R. רה The action or breathing of the air in motion; c. more frequently f. respiratio, breathing; spatium, space, from the air found in it; spiritus, the spirit, or breath; ventus, the wind,

or air in motion. רוהר f. Respiratio. רחה f. Vannus, pala, a van, or fan for winnowing corn. רוער f. Clangor, sound of a trumpet, R. ריע To sound, Psalm xlvii. 6. רוב רב Altum, high; elatum esse, to be lifted up, elevari, exaltare; m. elatus, lifted up; altus, high. רמור f. Excelsum, a high place. Chald. רומר m. רומר f. רמור f. Altitudo, height; exaltatio, raised up. ראמר f. p. Lapidēs pretiosi, precious stones now unknown, from their high value. רוממר f. Excelsa, a lofty place, high praise. מרום m. Altum, high; altitudo, height; excelsum, lofty praise. תרומר f. Separatio, an offering; oblatio, an oblation. תרומיר f. Oblativum, any thing that is offered, from its being heaved, or lifted up; coral, from its being lifted from the rocks. רע ריע Malum esse vel videri, to be, or to appear bad, or evil, break off, break in pieces, rend, destroy, is wicked, or breaketh in pieces the proper order of things, to afflict, or to act wickedly; malum facere aut agere, to cry aloud, or to break the air by a loud sound; m. malus, evil; malitia, wickedness, malignitas. מרע m. Maleficus, mischievous; malum, bad. רוק To bruise; concuti, to shake. ריפמר f. p. Contusa grana, ground, or rather bruised corn. תרומר f. Sanatio, a healing; curatio, a curing, R. רפר To slacken, to relax, from the disease giving way. רין רין Currere, accurrere, excurrere, præcurrere to run, to row, or run by rowing; m. cursor, a runner. מרוץ m. Cursus, a running. מרוצר f. Cursus, concussio, a shaking from running. רש Pauperari, is poor. ראש m. Pauper, poor, also ריש m. Paupertas, poverty. רן Chald. רון Arcanum, a mystery, from רון Emaciare, to waste; attenuate, make lean; f. macilenta, thin jawed. מרין m. Macies, leanness. תרור f. Cypressus, the cypress tree, from its slender tapering top. רן To cry out, or shout for grief, or joy. מרור m. Curator, an undertaker; luxus funebris, grief at a funeral, a funeral, or cause of sorrow, a feast, or cause of joy. רוס Collimare, to wink, to stare, or cause another person to wink. רון To poise, or balance; m. also רון Princeps, dominator, a prince, a ruler, from their poisoning, or directing the affairs of their realms. רחב Dilatari, to be dilated; m. latus, broad, or dilated; amplitudo, extension, also מרחב m. רחבה f. Latitudo, breadth; c. platea lata, a broad street. רחל To bear patiently; f. ovis fœmina, a ewe, or sheep, from its submissive temper. רחש Intime diligere, to embrace, enclose, surround closely; misereri, to pity, cherish; m. misericordia, mercy, bowels, from their embracing their contents, uterus, vulva. מרחש m. Misericors, pity. רחש f. Puella, a

girl, a damsel, from the tenderness of her sex. **רה** Merops, a wood-pecker; pica, a magpie, from their tender affection for their young. **רהמניור** f. p. Misericordes, bowels of mercy. **רהי** m. p. Mill-stones, the lower, from its being closely embraced by the upper mill-stone, a mill. **רהף** To shake; commovere, move tremulously, waving, moving; incubare, to move in the manner of a bird. **רהץ** Lavare, to wash, or cleanse the surface with water; m. lotio, a washing. **רהצר** f. Lavacrum, a laver, or that in which we wash; Chald. Confidere, to confide, to hope. **רהק** To remove, or be removed at a distance, procul esse vel abesse longe recedere. **רהוק** m. Longinquus, far; procul, at a distance. **מרהק** m. Longinquitas, length. **רהש** Ebullire, to boil, bubble, cast or throw up, fry, to indite. **מרהשר** f. Ahenum, a kettle. **רהט** Madere, humidum esse, to be wet, green, or full of juice. **מרהט** m. Humidus, moist, or wet. **רהטט** To tremble; m. horror, dread; tremor, trembling. **רהטפ** Recreari, to be fresh, tender, from **רהט** To be wet, and **רהש** To spread. **רהטש** Allidere, to dash, or be dashed, throw to the earth. **רהי** Odorari, to smell; m. odor, odoratus, smell, smelled. **רהי** m. d. Molæ, meal, R. **רה** The action or breathing of the air in motion, from the breathing in smelling. **רהיע** Vociferari, to cry aloud, clangere, R. **רהיע** To break, the rest or quietness of the air being broken by the sound, to sound a trumpet. **רהיע** m. Vociferatio, a bawling out. **רהיער** f. Clangor, the sound of a trumpet, vociferatio. **רהיעק** Evacuare, to evacuate; effundere, exhaust, draw forth; evaginare, extenuate, attenuate; m. vacuus, empty; vanus, vain; inanitas, emptiness; frustra, in vain. **רהיעק** Inaniter, vainly, vacuus. **רהיר** Salivare, fluere, to excern, ooze with; m. saliva, spittle, from its oozing from the mouth; albumen ovi, the white of an egg. **רהיב** Equitare, to ride; m. currus, a chariot, or vehicle of riding or conveyance; catillus, the upper mill-stone; meta, the lower mill-stone, from their motion, or running, or the one riding upon the other. **רהיב** m. Patella, the knee-bone, so called from its being supported by, and riding, as it were, upon the os tibiæ, or bone of the tibia. **רהיב** m. מרכבה f. Currus. **מרכב** m. Ephippium, a saddle; stragula, a horse-cloth. Chald. **מרכבה** f. Genu, the knee. **רהיב** מרכב Molliri, mollescere, molle esse, to become soft, or tender; m. mollis, soft; tener, tender, also **מרכב** m. Mollities, softness. **מרכב** To trade, traffic; m. mercator, a merchant; aromatarius, a seller of spices, an apothecary, a grocer. **מרכב** m. Detractor, detractio, a dealer in slander, slander. **מרכבה** f. Mercatura, a female trader. **מרכבה** f. Mercatus,

a mart, a market. רכס Ligavit, alligavit, to bind hard or close, to join, connect. מ. p. Salebrosa, rough places, from the rugged firm cohesive parts of which mountains are composed; conspiracies, from their connection, or union. רכש Acquirere, to acquire, earn by labour or industry; m. equus, a horse; mulus, a mule, from their labour to gain a livelihood. רכ R. רוכ To be high. רמרה Jacere, dejicere, jaculari, to throw; decipere, to beguile, or throw into a disagreeable situation by fraud. רמריה f. Falsitas, dolus, guile; f. vermis, a worm, or maggot, from its throwing, or projecting the fore part of its body, and drawing the hinder part after it. רמח Elevari, to be raised, exaltation, or praise. רמה To stab, as with a spear; m. Spiculum, lancea, a spear, a dart, from their power of stabbing. רמך Equa, a mare, or dromedary, in Arabic it signifies, to be slender, from these animals possessing that quality. רמון m. R. רמיה To project, &c.; malogranatum, a pomegranate, from the strong projection, or reflection of light either from the fruit, or from the star-like flower with six leaves or rays at the top of the fruit. רמס Calcare, conculcare, to tread, trample. רמס f. Conculcatio, a trampling. רמש Reptare, to creep, move along, move itself; m. reptile, a reptile, or creeping animal. רנן רנה To vibrate freely, move to and fro, or up and down with quickness and freedom; sonum edere, to give a sound, to cry aloud, from the motion of the air by the person causing the sound, cantare, exclamare, acclamare, clamitare. רן f. Cantus, cantio, a singing; clamor, a noise. רנני m. p. Pavones, ostriches, from their peculiar and swift motion. רכס To bind with a rope; m. lupatum, a bridle; frenum, a rein. רכ Conspergere, to moisten, temper with moisture; dilute, bedew. מ. p. Consersiones, sprinklings; fragmenta, drops of water; scissuræ, the partings of a stream. רעע To break, break off, break in pieces. מלרע לרע Chald. Infra, below, R. ארע Inferior. רע Evil, R. ארע Esurire, to hunger, be hungry, to perish from want; m. famelicus, one starved, also רעבון m. Fames, hunger. רער Tremere, to tremble. רערה f. Tremor, trembling. רערה Pascere, to feed; consociare, to unite. מ. מרע רעיה ריע רע Amicus, a friend with whom, as it were, we are fed; socius, a companion; proximus, a neighbour; m. pasture. רעיה f. Amica, a female friend; Chald. thought, cogitatio; voluntas, will. רעיה f. Amica, a female friend; proxima, a neighbour; contritio, sorrow. רעיון m. Afflictio, affliction; Chald. cogitatio, thought. מרעיה מרעה f. Pascuum, pasture. רעי

m. Pastor, a shepherd. רעל Horrere, to shudder ; tremere, to tremble ; m. תרעלור f. Horror, dread. רעלור f. p. Bracteolæ, spangles. רעם Violent commotion, or concussion ; tonare, to thunder, from its violent concussion ; perstrepere, to make a great noise, personare ; commoveri, to tremble ; percelli, to be overthrown ; m. רעמר f. Tonitru, thunder. רען רען Virescere, to thrive, to flourish ; m. viridis, virens, green, flourishing. רענר f. Idem, the same. Chald. רעע Frangere, confringere, to break. רעף Stillare, to drop, to distil. רעץ Confringere, to break. רעש Movere, commoveri, contremiscere, quick, or alternate motion, to shake, tremble ; m. commotio, a shaking ; motus terræ, an earthquake. רפא Sanare, to heal, to restore, or reduce to a former state or condition. רפא Sanans, healing ; medicus, a physician ; to pardon, to restore to former favour. רפאור רפאור f. Sanatio, healing ; medicina, medicine. רפא m. p. Mortui, dead men, giants, the restorers of idolatry. רפר Sternere, to strow ; substernere, to spread, to make a bed, to prop up, or make a bed for that purpose. רפיר f. Stratum, a bed. רפר To give away ; remissum, relax ; desidem esse, to slacken ; desistere, abate ; deficere, to assuage ; m. remissus, slackened ; debilis, weak. מרפיון m. Remissio, forgiveness. רפס Conculcavit, to tread, trample ; conturbavit, to trouble, or trample, to submit by prostration. מרפס m. Conturbatio, trouble. רפסר f. Ratis, a raft, from רפס To tread, and כר To confine, timbers fastened together as a floor to tread. רפס Associare, to associate, leaning, or cleaving to. רפס To foul, or make muddy ; m. cœnum, lutum, clay, mud, dirt, dung. מרפא m. A bull ; bubile, a stall for oxen, in Arabic, to break, from the food being prepared, or broken in the stall. רצא Currere, to run. רצר To leap, exsilire, proudly insult, or run against a person ; exsultare, dejicere, to throw down, to lie in wait, or conceal one's self, that when the proper time arrives they may run against them. רצא Velle, bene velle, to be pleased with ; benevolum esse, benevole accipere, acquiescere, to like, affect ; delectari re aliqua, delighted, willed, accepted. מרצון m. Voluntas, good will ; benevolentia, beneplacitum, well pleased. רצא Interficere, to kill ; m. occisio, murder sica, gladius, a sword, or the murdering instrument. מרצא Homicida, manslaughter. רצע Perforare, to pierce through, perforate, bore. מרצע m. Subula, an awl, from its power of perforating. רצף Sternere, to strew, or spread, paved. רצפא f. Pavimentum, pavement ; pruna, carbo, a live coal, from its being spread on the pavement. מרצפא f. Pavimentum. רצן רצן To run,

move, or ride swiftly; conterere, to beat, hurt, bruise; confringere, concutere, to run, in a bad sense; m. fragmen, a piece of any thing broken. רק Educere, to draw out, R. ריק The same, Psalm xxxv. 3. רקב Putrescere, to rot, to become rotten, putrid; m. מ. רקבין m. Putredo, rottenness. רקר Saltare, to leap; subsilire, to skip. רקר f. Temples of the head, R. רק To attenuate, from the thinness of the os temporis, or bone of the temple. רקח Condire, conficere unguenta vel condimenta, to make a composition of perfumes; m. unguentarius, apothecarius, an apothecary. רקח m. Unguentum. מרקחת f. Conditura, seasoning; unguentum, ointment. רקב Acupingere, to embroider, to be variegated. רקמה f. Acupictum, tapestry, or embroidered work. רקמור f. p. Vestes Phrygionicæ, embroidered garments. רקע Expandit, to stretch forth. רקיע m. Expansum, the heavens, from their being stretched forth. רקעים m. p. Diductiones, divided into sundry parts, plates of gold, from the extension of the metal. רקק Thin. רק Spuere, to spit; despuere, to spit out; m. sputum, spittle, from the tenuity of what is spit; tantum, only. רקר f. Tempora, the temples, from their tenuity. רקיק m. Laganum, a thin cake. רש R. רוש To be poor. רש To possess, R. ירש. ירש To be able, to have power. רשין m. Licentia, power, permission. רשח Chald. Consignare, to make or impress a mark, to show, describe. רשח m. Exaratum, engraved. רשע Improbum esse, turbulent, unjust, unfair; m. improbus, wicked; improbitas, wickedness. רשעה f. Idem, the same. מרשעה Improbe se gerens, to act wickedly. רשף To glow, or flash, as fire; m. pruna, scintilla, inflammatio ardens, a live coal, spark, burning inflammation. רשש Depauperare, to lack, is poor, to impoverish. רשה f. Rete, a net. ירש To possess, from being our property, or in our possession. רהה Fervescit, to boil. רהה m. p. Ebullitiones, the raising of bubbles in boiling. רהה Ligare, to bind; jungere, to join; c. juniperus, juniper, from the toughness or tenacity of its twigs. רהק Concatenari, to swathe, gird round. רהק m. Catena, a chain; funis, a rope, from their power of girding. רהה רהה To tremble, shake; m. tremor, fear, dread.

ש

Is the twenty-first letter, is of the class of serviles, and as such only used as a prefix, (see Schindler's Pentaglot, page 1777.) where it is either a contraction of אשר Who, or of יש Is, whence, it signifies who, or which, the person, or thing, that, the conjunction that, for, because, the time that, when. ש To carry, R. נשא Haurire, to draw water. משאכ m. p. Haustra, places where water is drunk. שאנ Rugire, to roar as a lion. שאנ f. Rugitus, roaring as a lion. שאר To be confounded, confused, destroyed, or desolate by confusion; wasted, vastari; wondered, or astonished in mind, stupere. משאן שאר m. משואה שאר m. Vastatio, destruction; vastum, wasted. שאן Tumultuatio, tumultus, strepitus, tumult, noise. תשאור f. p. Tumultuationes, tumults; acclamationes, shoutings. שאס Spernere, to despise, insult; depopulari, to ravage; m. depopulatio, ravaging; contemptus, insult. שאל Rogare, to ask; petere, to seek; quærere, mendicare, to beg. שאול c. Sepulchrum, the grave, from its never being satisfied, but always, as it were, asking more; infernus, hell. שאלה Chald. שאלת f. Petitio, a request. משאלות f. p. Petitiones, requests. שאן Tranquillum esse, to be at ease. שאן m. Tranquillus, calm. שלאן m. Tranquillissimus, very tranquil, from של To loose, and אן Excessive labour, or grief, that is freed from labour, or grief. שאר Haurire aërem, to draw in the air; anhelare, to breathe; absorbere, to draw, suck, or sup in, swallow up, or earnestly desire. שאר Reliquum esse, relinqui, to remain, be left as a residue; m. also שאר Reliquus, the remainder; caro, the flesh of an animal, which remaineth after life is extinguished; alimentum, leaven, or dough remaining from the lump and beginning to be sour, food; propinqui, near. שאר Propinquitas, consanguinity, or kindred, every near relation, being, as it were, a remnant, or remainder of the same flesh and blood of which we ourselves consist. משאר f. Mac-tra, a kneading trough. שאר f. Excellency, R. נשא &c. שב שכב R. ישב To dwell. שכ To breathe, R. נשב שכ To turn from one place or state to another, to break, or change any thing to another state, shove out, or change its place; m. fragmentum, a part broken off. שכב Chald. שכיב m. Scintilla, a spark, or rather a blast of hot air returned from the fire. שכב Captivum cepit, to take captive; abduxit, to lead away; detinuit, to keep back. שכב m. R. שכ

To change; achates, agate; topazius, topaz, from the changing of their colour. מ. שבי. שבורת שביר f. Captivitas, captivity; captiva turba, a number of captives; captiva, a female captive. שבה Compescere, to sooth, to sing or sooth by praises, laudare; reprimere, to repress, to restrain, or calm an angry spirit, to commend; m. laudans, praising. שבת To extend, draw out in length; c. more frequently f. virga, a rod; baculus, a staff; sceptrum, a sceptre, from their length; stylus, a pen; tribus, a tribe, or branch of a family shooting from one common stock; telum, a dart. Chald. שבטיא שבטיין Tribus, tribes. שבת m. Januarius, from כבש Arabic, To be cold, from the nature of that month with regard to frigidity. שבכא R. כבך Perplexus, perplexed. שכך To implicate, complicate, entangle; m. a thicket, net, grates, from their entangling power. שכל To impel, thrust forward, also שביר m. Semita, a path, against which the foot is impelled in walking. שבלר f. Spica, an ear of corn, from its thrusting forward; fluxus, a current, or stream, for the same reason. שכלור m. Limax, a snail, from its marking out its path, or thrusting itself forward. שכס from Chald. שבש To fold. שביס m. p. Reticula capitis, ornaments for the head, from their being folded. שבע Sufficiency, satisfaction, saturity; f. septem, seven, or a complete number, because on the seventh day God completed his creation work; septies, seven-fold; saturari, to be full; m. satur, full, saturitas; m. שבער m. Idem, the same. שבער m. Septem, septies. שבעתי m. d. Septuplum, seven-fold. שבעים Septuaginta, seventy. שביעי m. Septimus, the seventh. שביע m. Septimana, a week; juramentum, an oath. נשבע Jurare, to swear. שביע To close, inclose, straiten; tessellatum opus fecit, to make an embroidered garment with eyes like network, or rather a coat of enclosure, or a strait garment; m. ocellata chlamis, an embroidered garment. משבצר f. Occellatio, embroidery; funda annuli, ouches, or sockets of metal. תשבץ m. Occellata, an enclosing. שכך Chald. Reliquit, to leave, let alone, permit, remit, pardon. שבר Fregit, confregit, perfregit, to separate contiguous parts, to break, or tear in pieces; emit vel vendidit annonam, to break in pieces, or buy or sell by retail; m. fractura, a part broken off; contritio, sorrow, or breaking of the heart; annona, corn, or victual broken for retail; explicatio, the interpretation as of a dream; sperare, to hope; spectare, expectare, to wait for, or to break out towards an object; m. expectatio, hope. שברין m. Fractio, a breaking, contritio. משבר Matrix, the womb, or rather pains* of

the loins, as if they were breaking. **משברים** Fluctus, billows, large waves, breakers. **שבש** Obstupescere, to implicate, perplex, astonish. **שבר** Quiescere, to rest; cessare, to cease; c. sabbatum, the sabbath, or day of rest; requies, rest; septimana, a week, also **מִשְׁבַּר שְׁבִתוֹן** m. Cessatio, quies, rest. **שנ** To touch, R. **נשנ**. **שנא** To expiate. Chald. **שנא** Crescere, to increase; multiplicari, to multiply. **מִשְׁנָא** m. Amplus, more; valde, much. **שנב** To be lifted up, extolli. **מִשְׁנֵב** m. Locus editus, arx edita, an elevation, height, or place secure, from its height. **שננ** To expatiate, luxuriate, run wild; errare, to wander, to run wild from the path of duty, to err through ignorance, also to multiply, from **שנא** the same, Psalm xcii. 13. **מִשְׁנוּרָה שְׁנוּרָה** f. Error, or departing from the path of duty. **שְׁנוּרָה** f. p. Errores, errors. **שְׁנוּן** m. Cantio erratica, a wandering song. **שנה** Prospexit, to view; consideravit, to consider. **שנל** Concumbere, coire, vitare, to lie carnally with a woman; f. conjux regia, a queen. **שנע** To be distracted, to be mad. **משנע** Amens, mad; demens, distracted. **שְׁנֵעִין** m. Amentia, madness. **שנר** To emit, send forth; m. fœtus emissus, fruit of the womb, issue, offspring. **שר שר** To shatter; vastare, to demolish, destroy, waste; m. dæmon, a devil, from his power of destruction; Occare, to harrow, from its breaking the ground; m. mamma, the breast, or teat, from its pouring out milk. **מִשְׁרִי** m. Omnipotens, the Almighty, from his being the pourer, or shedder forth of blessings, R. **שרר** To pour forth; m. ager, a field, from its pouring its strength into the parts of plants and causing them to grow; terra, the earth; regio, a country; f. symphonia, the harmony, or musical effusion. **שרכ** To choak, suffocate, particularly by excessive heat. **שרמא** f. Ager, a field, from its being burnt up by heat; vitis, a vine, for the same reason. **שרף** To blast, or blight. **שְׁרִפְרִי** f. p. Adustæ, things blasted. **שְׁרִפּוֹן** f. m. Uredo segetum, the blasting of fruit. **שרר** R. **סרר** Order. **שרר** Chald. Mittere, to send, to order, dispose, arrange, to strive, or exert one's self, to conspire, or exert one's self, in a bad sense. Chald. **אַשְׁתָּרִיר** Conspiratio, a conspiracy; rebellio, a rebellion. **שר** To lend, R. **נשר**. **שר** c. more frequently m. Pecus parva, a small flock; agnus, a lamb; hædus, a kid, small, or of little value, in Arabic the verb denotes, to remain as a residuum of no value. **שרה** Arabic, To be present; m. testis, a witness, from his being present. Chald. **שְׁהֲרוּתָא** f. Testimonium, evidence. **שה** m. Sardonyx, Arabic, to be pale, a precious stone, from its colour. **סר** R. **שו** m. R. **נשא** To consume; vanitas,

vanity ; falsitas, mendacium, a lie, from tending to be consumed, destroyed, or taken away. שׁוּב Reverti, to turn from one place to another ; averti, to turn away ; recedere, to fall back ; reducere, to render ; requiescere, to rest ; canescere, to grow old, or return to the dust ; m. canus, grey hairs. שׁוּבָה f. Reversio, a returning ; quies, rest. שׁוּבָה m. Aversus, turning away. שׁוּבָה f. Aversa, turned away ; aversio, hatred. שׁוּבָה f. Reditus, a return ; responsio, an answer. שׁוּבָה m. Canities, hoary hairs. שׁוּבָה To shatter, demolish, destroy, waste ; linere, oblinere, to plaster ; m. calx, lime, or plaster, from its crumbling, or falling off. שׁוּבָה Equalem esse, to make equal, plain, level, compared, estimated, like ; posuit, placed. שׁוּבָה Inclinari, propendere, to incline, bend ; meditari, to meditate, or bend the mind to the contemplation of any thing, to bring forth, producere, as a word ; colloqui, to speak ; eloqui, to speak out. שׁוּבָה R. טוּר To recede. שׁוּבָה מ. שׁוּבָה f. Meditatio, meditation ; colloquium, discourse ; querela, a complaint, to incline. שׁוּבָה Itare, to decline ; circuire, to go about, turn aside ; percurrere, viewed around, also שׁוּבָה Scutica, flagellum, a whip, or flail, from their motion when used ; m. remex, a man who uses the oar. שׁוּבָה m. Remus, an oar, from its motion. שׁוּבָה שׁוּבָה Obsepire, to stop, assuage, check, also m. שׁוּבָה f. Sepes, sepimentum, a hedge, from its being a check. שׁוּבָה f. Ramus, a branch, or stake for forming a fence. שׁוּבָה m. שׁוּבָה f. Vepres, briars, or brambles ; spinæ, thorns ; hami, hooks. שׁוּבָה m. R. שׁוּבָה To loose, loosen, let loose ; fimbria, the hem of a garment, from its flowing loosely. שׁוּבָה שׁוּבָה Ponere, to place ; adhibere, to show ; proponere, constituere, to appoint ; m. al-lum, garlic, from the regular disposition of its integuments. שׁוּבָה f. Dispositio, arrangement. שׁוּבָה Vociferari, to open, as in bawling out ; m. clamor, a noise, vociferatio ; nobilitas, nobility, or that rank, which, from their possessing substance, ought to be liberal ; liberalis, open handed, or free ; dives, rich ; divitiæ, riches, from their bestow-ing the means of being liberal, or open handed. שׁוּבָה שׁוּבָה Tegere, to cover ; abscondere, to hide ; conterere, bruise, or overwhelm. שׁוּבָה שׁוּבָה To move, run, or push forwards ; appetere, to desire ; m. platea, a street ; forum, the market place, where men pass, or push forward ; f. armus, the shoulder ; crus, the leg, the shin, thigh, the instruments of motion, or putting forward. שׁוּבָה f. Appetens, our desire, which pushes us forward. שׁוּבָה שׁוּבָה f. Appetitus, desire. שׁוּבָה שׁוּבָה To regulate, direct, rule ; canere, to sing, from the regulation of the voice

in singing; contemplari, to contemplate, or regulate the mind in thinking; m. inimicus, an enemy, or one who regulates himself against us; murus, a wall, from the regularity of its structure; m. bos, a bull, from שור To view, to behold, from the manner in which they attentively view objects. תשורה m. Inimicus, an enemy. f. Donum, a gift, or present to a person, for the liberty of beholding the person, great men in eastern countries both expect, and receive these presents. שור Principatum tenere, to hold the chief power. שר m. Princeps, a prince, or one who holds the chief power. שורה f. Principale, the chief, or governing part, the soul. משורה Mensura, a measure, from its regulating the length, &c. of what is measured, to ensnare, or catch by snares, which are so named from their regularity, hence שורה f. Chains, from their regularity, R. שור To regulate. שש שש To be brisk, active, sprightly, cheerful; gaudere, to rejoice. ממוש ששן m. Gaudium, joy. מושן m. A lily, from its vivid cheerful whiteness. מושני m. p. An instrument of six strings, perhaps from the lilies with which it was adorned. שרת שור Po- nere, disponere, imponere, to set, place, settle, dispose, constitute, ap- point. שיר m. Ornamentum, ornament, or dress, from its being placed on the body. שר m. Nates, buttocks, from being the part of the body on which men place or set themselves. שרת f. p. Funda- menta, the lower parts of the body. Chald. שר Liberare, to free; eripere, to deliver, to save. שר Contueri, to behold; conspicerere, to see. שר To twist, contorsit. משור m. Contortum, twisted. שר Munus exhibere, to make a present; m. munus, a gift, a bribe. שר Prostravit, to incline, bow, bend downwards, incurvavit se, depressit. שר Idem, the same. שר Natate, to swim. שר m. Natatio, swim- ming. שר f. Fovea, fossa, a ditch, from its being depressed or hollow. השחר f. Incurvatio, a bending. שר m. Demissus, humilis, low, or bended. שר m. Incurvatio, bending. שר To extend, to shed, or drain off the blood of men or animals; mactare, to slay, to press out juice, as of grapes. שר m. Ductum, led; trac- tum, drawn. שר f. Mactatio, a slaying. שר To be dark coloured; m. leo ferox, a fierce lion, from his dark colour, found in Ethiopia. שר f. Onyx, an odoriferous shell, from its being of a dark colour. שר Arabic, To be warm, hot. שר m. Ulcus, apos- tema, an ulcer, from its being inflamed. שר m. Sponte nascens, that which groweth of its own accord. שר To waste, to consume away; m. æsalon, a kind of hawk; larus vel cuculus, the cuckoo, or

rather the seagull, from its leanness, or small quantity of flesh in proportion to its apparent size. **שחפת** f. *Tabes*, phthisis, consumption, also **שהף** m. *tectorium*, ceiling, or slender planks of wood used for the roof. **שהף** Arabic, To lift up, be lofty; m. *fera*, a wild beast of the larger kind, from his size being high, or lofty, pride. **שחק** To conflict, collide; *contundere*, to grind, beat, or wear to pieces; m. *pulvis*, dust, formed by collision; *cælum*, heaven, or the celestial fluid, from the motion of the air; to contend. or sport with, *ludere*, which was often in the sands; to laugh, or sport with, *ridere*, *deridere*, *irridere*, also **משחק** m. *Ludus*, sport; *risus*, laughter; *derisio*, scorn. **שחר** *Denigrari*, *nigrum esse*, to be dark coloured, black, to rise early, or while the morning is dark, *mane quærere*, also **משחר** m. *Aurora*, the morning as yet dark; f. *Niger*, black; m. *nigredo*, blackness. **שחרור** f. *Nigra*, a female of a swarthy complexion, black. **שחרור** f. *Juventa*, youth, or the early part of life. **שחר** *Perdere*, to corrupt, spoil, mar, destroy; *interficere*, to kill; m. *corruptio*, corruption; *fovea*, a ditch, or place for corruption. **שהיתר** f. *Chald. Corruptum*, corrupted; *corruptela*, corruption. m. **משחית** *Corrumpens*, *perdens*, *corruptio*, *perditio*, destruction. **משחר** *Corruptum*, corrupted; *corruptio*, destruction; *corruptus*, destroyed. **שש** To extend, R. **שש** *Declinare*, to decline, go, or turn aside, also **ששש** m. *Cedrus*, a cedar, from the thorns with which it is furnished, making animals turn aside from meddling with it. **שטה** *Expandere*, to expand. m. **משטח** *Expansio*, expansion. **שטח** *Odio prosequi*, to bear malice against, to hate. f. **משטח** *Odium*, hatred. **שטן** *Adversari*, to oppose, to be adverse; m. *Satan* the adversary, a foe to God and man. f. **שטנר** *Accusatio*, an accusation. **שטף** *Exundare*, *immergere*, to cover with water, to wash, to rush, or overwhelm with water; m. *inundatio*, an inundation, outrageous. **שטר** Arabic, To be an inspector; m. *moderator*, *gubernator*, a governor, exactor, an officer, or chief, from his office of inspecting his dependants; *Chald. m. dominatus*, he who rules. **משטר** *Idem*, the same. **שיא** m. *Excellency*, R. **נשא** m. **שי שיר** To make equal, plain, level; *munus*, a present, or compensation for benefits received. m. **שיה** R. **שה** To bend; *stirps*, a plant, from its power of bending; *frutex*, a shrub. m. **שיין** *Urina*, urine; *urinare*, to make urine. **שירור** *Chald. Perficere*, to accomplish, to finish. **שר** f. p. *Catenulæ*, chains, or bracelets for regulating the arm, from **שר** To regulate. m. R. **שש** To be brisk, active, sprightly, cheerful;

marmor, marble, from its bright colour. שיר m. R. שר To set, place, settle, dispose, constitute; vepres, a briar, or bramble, or kind of thorn, from its stability or strength; vepretum, a place full of thorns or briars. שכך R. שכך To cover. שכב Jacere, cubare, accumbere, concumbere, occumbere, to lie, lie down, to die, or lie down in the grave. שכבה f. Cubatio, concubitus, a lying down. משכב m. Lectus, a bed; concubitus, a lying down, sleep, or the consequence of lying down to rest. שכר Arabic, To be like, resemble; aspicere, to see, to think, or behold with the mind, to paint, or form resemblances. משכית f. Imago, effigies; pictura, an image, an effigy, a picture, from their resemblance to some object. שבי Intellectus, mens, the mind, or imagination, from its power of framing resemblances. שכח To fail, to relax, let go; oblivisci, to forget, or let go the remembrance of any thing; Chald. invenire, to find; m. obliviscens, oblitus, forgetting. שכך Sedari, quiescere, to assuage; tendere retia, to stake as toils, or nets. שכלול R. ככל To be foolish. שכל Orbari, to deprive of children. שכול m. Orbatus, deprived of children; orbitas, the being without children. אשכול m. Botrus, a bunch of grapes; bacca, a berry, from their being plucked off. שכל Prosperari, scite agere, intelligere, to direct one's self wisely, be wise, prudent, behave wisely, to understand, or direct, to prosper, or the consequence of directing one's self wisely, also השכל m. Intelligenza, wisdom; prudentia, prudence, or fore sight; successus, prosperity. משכיל m. Carmen erudiens, an instructing song; intelligens, understanding; prudens, wise. שכלל Chald. Perficere, to finish; absolvere, to free, from כלל To finish. שכל Readiness, forwardness, diligence, alertness; mature paratum esse, mane se expedire, to rise early, or soon be ready; m. humerus, the shoulder, from its readiness in bearing burdens; dorsum, the back; pars, portio, a portion, or a district of a country; tumulus, agger, a portion of earth. שכן Habitare, to dwell; inhabitare, degere, to live, or dwell; m. vicinus, a neighbour, from his dwelling near us; habitator, a dweller. משכן m. Habitaculum, a dwelling; tabernaculum, a tent. שכן שכן m. R. שך To stop, assuage, check; culter, cultellus, a knife, from its power of defending, or checking the efforts of an enemy. שכר R. ככר To shut up שכר To satisfy; inebriare, to satiate, to drink largely; ebrius, drunk; sicera, all manner of strong drink. שכרין m. Ebrietas, drunkenness. אשכר m. Donum, a gift, a compensative present, from its power of satisfying the receiver, to satisfy, or give satisfaction for service, mer-

cede conducere; mercedem dare, to give a reward, also משכרת f. Merces, a reward. שכיר Mercenarius, a hired servant. שׁ To loose, loosen, let loose, is the article said to be, but improperly of the genitive case, (see Robertson's Grammar.) from שׁ a contraction of אשר Which, and ל To, for; בשלי Propter me, literally in which for me. בשלמי Propter quem, on account of whom, literally, in which, for whom. שלהב f. A flame, R. להב. שלב To be disposed, or put in order, to correspond, to answer, to joint. שלביש m. p. Gradus, steps; scalæ, ladders, from the manner in which the parts fitted, or were jointed with each other. שלנ To be bright, to shine; m. nix, snow, from its brightness. שלה Tranquillum esse, to be quiet, easy, secure, to be free, to be happy; errare, to wander, or negligence of the path of duty. שׁ Error, or neglect, or being easy, or careless of the way of commanded duty; imprudentia, a want of the foresight of the consequences of being careless of the path of rectitude. שלו Chald. שלו m. Tranquillus, calm, error. שלי m. שלוח f. Tranquillitas, calmness. שיל f. שיל m. Secundina, the after-birth, or rather a female child, from its ease, or apprehending no mischief. שלו f. Coturnix, the quail, from its living in ease and plenty among the corn. שלה Mittere, to send; emittere, remittere, transmitttere, to send off; send back, send over, to convey, accompany, stretch forth; m. missile, a dart, from its being thrown, or sent forth by the hand; gladius, a sword, or rather a javelin, from its being cast by the hand; propago, a shoot, from its branching forth. מ. שלוח m. Munus, a present, from its being sent forth. מ. שלחן m. Mensa, a table, which is set out, or put forth to place provisions upon. מ. משלה m. Extensio, emissio, an extending, a sending forth. מ. משלוח m. Missio, a sending. שׁ Dominari, to be over, or before, either for protection or rule, ruled. שליט m. Dominator, a regent, a ruler. שליטן Dominatio, rule; Chald. dominator. שליטן m. Dominium, rule, or power. שליט m. p. Scuta, shields, or arms for protection or defence, umbones. שלך Jecit, abjecit, dejecit, to cast, cast down, or away; m. mergus, a cormorant, from its darting, or casting itself down on its prey. שלכת Nomen portæ Hierosolymitanæ, one of the gates of the temple, from the manner of its opening. שלל Spoliare, depredari, spoiled; m. præda, prey; spoliium, spoil. שולל m. Spoliatus, plundered; amens, demens, frantic, mad, the consequence of being spoiled, R. שׁ To loose, &c. from being loosed, or taken from the captives. שלב Compleri, perfici, to make whole, entire, complete, to

finish, perfect, be at peace; *pacem habere vel colere, pacem precari, salutare*, to wish well, or to agree; *m. integer*, a whole; *integrum*, entire, perfectum; *Eucharistum*, a sacrifice, also Chald. שלמה Pax, peace; *prosperitas*, prosperity; *integritas*, integrity, also שלמה f. Vestis, an outer garment, from covering the whole body, also שלום m. שלומה f. *Retributio*, a recompense, from its being complete. שלם m. Chald. Perfectum, complete. שלף Extraxit, to draw, or push out; *strinxit gladium, falcem*, to draw a sword, or pruning hook. שלש f. שלשה m. שלשה c. Tres, three. שלישי m. Tertius, the third. שלישית f. *Tertia pars*, the third part; *trima*, three years, or days. שלשית Tertiani, *tertiae generationis nepotes*, descendants to the third generation. שלשום Nudiustertius, three days ago. שלישי m. Tribune, a tribune; *dux*, a leader, a tribune, or third man, a lord, from perhaps being below the king and the general; *triens*, a sort of large measure, containing a third part of some other known and common measure. שלישי m. Tribunitius, any thing belonging to the tribunes. משלש Triennis, the space of three years. ש To place, set, put; *m. nomen*, a name, or articulate sound, which is placed for a thing as its sensible mark or sign, renown, or a name of fame, or reputation, as a particle, also שם Ibi, illic, there; *illuc*, eo, thither. משם Inde, hence, whence, thence. שמים Chald. שמיא Caelum, coeli, the heaven, the heavens, or the disposers, the placers, hence the fanciful science of astrology; to astonish, to desolate. שממית f. The lizard, from frequenting the walls of houses, or rather the spider, the placer, the disposer, as the spider is eminently curious in the exact disposition of the threads of her web. שמר Perdidit, to destroy, abolish, or dissipate utterly, disperdidit. שמה To move briskly, to move to and fro, or vibrate with a quick motion, as the heart in joy; *lætari*, to be merry; *clarescere, lucere*, to shine, from the oil with which their heads were anointed upon festival days; *m. lätus*, joyful. שמחה f. Lætitia, joy. שמט Intermisit, to let go, remit, to mire, or fall into the mire, amovit, to throw down, or to remit with violence to the ground, to shake, deturbavit, the consequence of letting the thing fall; to smite, or throw down by a stroke. שמט f. Intermisio, release, remission, or a letting go. שמך To recline, lie down, or along. שמיכה f. Stragula villosa, a mantle, rug, or mattress, from its being something upon which we lie down. שמל To surround on all sides. שמאל m. Sinistra manus, the left hand; *sinistrum latus*, the left side, from the left hand, &c. being involved in the hyke, or garment, while the right was usually

at liberty. שמאל m. Sinister, left. שמלה f. Vestis, a garment, a vestment, a hyke, from its surrounding the body, &c. (see Parkhurst.) שח Niphal, desolare, to desolate; obstupescere, to confound; m. desolans, desolating; desolatum, desolated. שממה m. שממה f. Desolatio, desolation. שממה f. Stupor, amazement; desolatio. שגן Impinguare, saginare, to abound, superabound; m. pinguis, opulentus, fat, rich; pinguedo, fatness; oleum, oil; unguentum, ointment, from their abundance in animals. שמונה f. שמונה f. Octo, eight, or the superabundant number. משמן m. Pinguedo, fatness; pingue, fat. שמע Audire, to hear, to obey, or to hearken; attendere, obedire, to report, or to declare what we have heard; exaudire, to hear perfectly, also משמע m. שמע f. Auditio, a hearing; rumor, a report; nuncium, a message; fama, sonus, a sound. משמעה f. Auscultatio, listening; obedientia, attention. השמעה f. Auditus, hearing. שמץ To mutter, murmur, whisper; m. particula, pauxillum, a little. שמצה f. Ignominia, a whisper; infamia, a report, or a thing contemptible, shame. שמר Custodire, to keep; observare, keep safe, preserve, to guard, take heed; cavere, prevent, preserve. שמיר m. Sentis, senticetum, a thorn, or briar, which by its prickles is preserved from being plucked up; adamas, the diamond, or adamant, from its engraving, or cutting other stones, from its hardness; fæx, the dregs, lees, which are preserved at the bottom of the vessel, and preserve the strength and flavour of the wine. שמורת f. p. Vigiliæ, watchings; palpebræ, the eyelids, from their watching. משמר m. משמרת f. Custodia, keeping; carcer, a prison. שמש Chald. Ministrare, to serve, minister unto; m. Sol, Chald. שמש Sol, the sun, the great minister, or servant to the solar system, which God causeth to rise on the evil and the good, which bringeth forth the precious fruits of the earth, and from the heat whereof nothing is hid. שמשות f. p. Fenestra, specula, a window through which the solar light enters. שנה Odit, to hate. שנא m. p. Chald. Osore, haters. שנאה f. Odium, hatred. שניא f. Exosa, the affair detested. שנה Arabic, To be cool, also שנה m. Fenestella, a window, from its power of cooling. שנה To iterate, repeat; secundare, iterare, do again, or a second time; mutare, to change. שן To sleep, R. שן c. Dens, a tooth, from its being renewed in men, as well as in most other animals; ebur, ivory, or the tooth of the elephant; scopulus, a sharp rock, from its resemblance to a tooth. שנה m. Two. שנים m. d. Duo, bini, two, two by two. שנים f. Duæ, two. שני m. Secundus, second. שנה f. Annus, the year, or the repetition of

the solar light. שני m. Dibaphum, double died; coccineum, scarlet colour, from being twice dyed. שני m. Iteratio, a repetition. משנה m. Duplicitas, duplum, duplicity, double; secundus, the second, secunda pars; exemplar, a copy in writing. שני Acuere, to sharpen. שני f. Dicterium, dictum acutum, a sharp saying. שני Accingere, to gird up. שני Diripere, to rob, plunder, pillage, depredari. שני Diripere. משנה f. Direptio, plundering. שני Diffindere, to split, cleave; bifidatum esse, to part in two; m. fissura, an opening, or chink. שני Dissecare, to cut, or hew in pieces. שני &c. see ישע To save. שני Respexit, to regard; attendit, to look, turn to and from, have respect to; Chald. f. hora, an hour. שני R. סעף A branch. שני m. Aspectus, the countenance, from its being beheld. שני m. Oblectationes, sports, or turning this way or that way in sport. שני To stamp, or to rush forward, also שני f. Streptitus, a noise; plausus, a shout. שני m. Heterogeneum, linsey-woolsey, perhaps from ש Which, עני To weave, and נור To sprinkle, and so express a texture sprinkled, as it were, with different kinds of threads. שני To be hollow; m. pugillus, the hand, or the hollow of the hand, handful. שני m. Vulpes, a fox, from his burrowing, or making holes in the earth. שני m. Semita, a foot path, or a hollow, narrow way. שני Niti, to incline, recline, lean upon, to rely. שני m. משענא f. Bacillus, scipio, a staff, upon which we lean. שני To stand erect, or upright; estimare, to esteem, or think a person upright; m. porta, a gate, from its being upright; janitor, a keeper of a gate; mensura, a measure, from its being kept at the gate; capillus, hair of the head, from its standing at times, as in horror, upright; horrendus, horrible, as if the hair were standing upright. שני R. סער A storm. שני f. Res horrenda, a dreadful affair; horrere, to shudder; m. horror, dread; turba, trouble, or danger; pillus, hair. שני m. Pilosus, hairy; hircus, a buck goat, from its shaggy hair. שני f. Hordeum, barley, from its rough bristly beard. שני To dash, crush, or break by impulse; f. labium, the lip, from the breaking the air into distinct articulations in speaking; ora, ripa, littus, sermo, speech, or talk, the border or edge of any thing, as the lips are of the mouth, lifted up, as on the edge of the tongue. שני m. Clivus, a hill, or craggy prominence; caseus, cheese, from it being formed from pressure. שני To depress. שני f. Ancilla, a handmaid, from her being in servitude. משפחה f. Familia, a family, household, from being under the dominion of

the master ; genus, a race, as of birds, &c. שפט Any kind of regulation and disposal ; judicavit, to judge ; m. judex, a judge. שפוט m. Judicium, judgment. משפט m. Judicium, jus, right ; ratio, a reason ; mos, ritus, modus, custom, or the judgment formed from time, law, or the declaration of the judge. שפר Effudit, to pour out, shed ; m. effusio, a pouring out. שפכר f. Virile membrum, urinam et semen effundens. שפל To humble one's self, humilem, depressum esse, deprimi, to be humbled, brought low ; m. humilis, humble, or low ; depressus, borne down, feeble, or deformed ; abjectio, a casting down. שפלה f. Planities, a valley, or low plain country, also שפלות m. Demissio, a falling down ; humilitas, lowness. שפ m. R. שפה Ex-tremity ; mystax, upper lip beard, from being the extremity of the body. שפן R. כפן To cover. שפן To hide ; m. cuniculus, a coney, or rabbit, from hiding itself in its hole, an Egyptian rat, for the same reason. שפע To flow together, be abundant ; m. abundantia, abundance. שפעה f. Agmen, a band, from their abundance or number. שפך To clap, strike, or smite together, to suffice, from the clapping the hands as an evidence of it. שפיפון m. Cerastes, a flying serpent, from Arabic שפה To make a puncture, from the bite of the animal. שפר Pulchrum esse, seemly, good, elegant, beautiful ; m. elegantia, grandeur. שפיר Chald. m. Pulchrum, fair ; locus elegans, a pavilion, from its beauty. שופר m. Buccina, tuba, a trumpet, from its majestic sound. שפיר m. Tentorium, tabernaculum speciosissimum, a tent, from its beauty. שפרפר m. Chald. Aurora, the morn-ing, from its beauty. אשפר m. Frustum pulchrum, a handsome piece of flesh. שפר Ordinavit, disposuit, to put or set in order, to dispose. שפתי Lapidēs focarii, fire ranges, rows of stones on which the caldrons or pots were placed for boiling. משפתי m. d. Sarcinæ duæ, the divisions of a stall, sheepfolds. שפץ m. Pauculum, little, a mo-ment, or a small portion of time. שק To move, run, or push forward ; m. saccus, a sack, or bag, into which corn, &c. is moved, or pushed forward, sackcloth. שק To kiss, R. נשק. שקר Advigilavit, to awake, watch ; maturavit, to ripen, is ready ; festinus, quick ; m. amygdala, the almond tree, from its early awaking from its winter's repose, flowering in the month of January ; conjunctum, bound. שקר To irrigate, wet, moisten with water ; potavit, to drink, irrigavit. שקי m. Irrigatio, a wetting ; potus, drink. שקר f. Aqualiculus, a water trough. משקר m. Pocillator, a cup-bearer ; potus, drink. שקט Quievit, to be quiet ; quietus fuit, to be at rest, also השקט m. Quies,

rest; tranquillitas, calmness. שקל Ponderavit, to weigh; m. siclus, a shekel, a piece of money so named, from being of the standard weight. משקל משקל m. Pondus, a weight. משקל f. Perpendicularum, a weight used to estimate perpendicularity, a plummet. שקב m. Arbor sycomori, the sycamore tree; Arabic סקב Male habit, to make sick, because the fruit of the tree is apt to bring on diseases, not being easily digested. שקע Submergi, to sink, subside as fire, to drown. שקעורור f. p. Fossulæ, running cavities, hollows, from שקע To sink, and רר To flow. שקף Spectavit, to look out, or turn towards; m. Aspectus, the countenance, from beholding us. שקופים m. p. Prospectus, views. משקף m. Superliminare, the frontispiece, or lintel, from its being exposed to view. שקץ Abominari, to abominate, abhor, detest, to curse. שקיץ m. Abominatio, an abomination. שקק Discurrere, to run. משק m. Discursatio, a running. שקר Mentiri, to lie, speak, act, or deal falsely; m. mendacium, a lie; falsitas, falso, falsely; nutare, nictare, to wink, to deceive. שרא To loose; Chald. cepit, to begin; habitavit, to dwell; mansit, dissolvit, prevail. שרב Chald. To scorch; m. æstus, heat; aridus, torridus locus, a dry place, from the heat. שרביט m. Sceptrum, a sceptre, from שבת To extend, hence a sceptre, from its extension. שר To saw, R. נשר Implicari, to be wreathed; m. palmes, the shoot of the vine, pliable, a basket, from its twisted construction. שרר Superesse, to leave, or be left behind. שריר m. Superstes, residue; residuum, remnant; amussis, a carpenter's rule, or rather the chalk or pencil which marks their work, and leaves the evidence of it behind; ministerium, clothes of service left, when not used, in the sanctuary. שרה To direct; principem se gerere, to be strong; send forth, dimittere; Chald. solvere, to loose. שריר f. שריר m. Lorica, a coat of mail, from its strength in defending the body; f. a small dart, from its being sent forth, or thrown from the hand. שרון Sharon, the name of a country. משרה f. Maceratio, a soaking in water; maceratum, the thing soaked in water; m. principatus, rule, or power, arising from strength. שרט Cedere, incidere, to scarify, cut, or wound, also שרט m. Cæsura, a cutting off. שרך To twine, wind, or bend about, implicare. שריך m. Corrigia, a shoe-string, from its being twined round the foot. שרע To be long, redundare. שרעף m. Cogitatio, anxious thought, sorrow, from ש Which, and רעף To distil, thoughts, as if they were distilling from the heart. שרף Urere, exurere, incendere, to burn, burn up, burnt; m. præster, serpens ignitus, fiery ser-

pents, from the burning the consequence of their bite; seraph, from the glory or burning of its appearance. **שרפה** f. Incendium, ustio, burning. **שרץ** Abunde progignere, to produce, or increase abundantly; reptare, to creep; m. reptile, reptilia animantia, reptiles, from their abundance. **שרק** To be yellow, yellowish, tawny; sibilare, to hiss, whistle, also **שרקה** f. Sibilus, hissing; vitis generosa, a vine, from its yellow colour. **משורקיה** f. Chald. Fistula, a pipe, a flute, a flagelet, from their whistling. **שרקים** m. p. Balii, varii coloris equi, horses of various colours. **שרוקים** m. p. Vites præstantes, excellent vines. **שריקות** f. p. Serica præstantia, silken garments, of a yellow colour, yellowish, spoken of raw flax such as fishermen use. **שר שר** To regulate or direct, principatum tenere; m. umbilicus, the navel string, whose use is to convey or regulate the blood; a rule, a lord, from his power of directing. **שרירות** f. p. Sententiæ animi, thoughts which regulate the actions. **שרש** To root, take root, or cause to take root, to eradicate, radices agere, eradicare; m. radix, a root. **שרשו** f. Idem, the same. Chald. **שרשו** Eradicatio, a rooting up. **שרשרות** f. p. Catenæ, chains of a tapering form like roots, root work. **שרת** Personal attendance, or ministry; ministravit, to serve; m. ministerium, ministry, or service. **משרת** m. Minister, a servant, a minister, an attendant, service; m. sartago, a frying-pan, from its service, or use in preparing food. **שש** To be brisk, active, sprightly, cheerful; m. byssus, xylum, m. fine linen, or cotton cloth, from its cheerful whiteness, also **ששה** f. **ששה** m. Sex, six, this is applied first to the sixth day of exultation for the finishing of the creation, when the morning stars sang together, and all the sons of God shouted for joy. **ששים** c. Sexaginta, sixty. **ששי** m. Sextus, the sixth. **ששית** f. Sexta, sexta pars, the sixth part. **ששה** Sextam partem obtulit, to take or give a sixth part. **שושן** m. **ששנה** f. Lilium, the lily, from being a six-leaved flower; hexachordum, an instrument of six strings. **ששר** m. Color indicus, minium, vermilion, from **אשור** Arabic, To be ruddy, the colour of vermilion. **שת** for **שנה** Two. **שת** Chald. Sex, six; to place, R. **שור**. **שתין** Sexaginta, sixty. **שתה** Chald. Bibere, to drink, to place, swallow liquid. **שתי** m. Compotatio, drink; stamen, a foundation. **שתיה** f. Potus, potio, drink. **משתה** Chald. **משתיה** m. Convivium, a feast accompanied with drink, potio. **שתל** Plantare, to plant, to settle. **שתילים** m. p. Plantæ, plants, a grove, or collection of plants. **שתב** Recludere, to shut, shut up, or out, in a privative sense, aperire, to open. **שתן** Mingere, to make

water. שתק Silere, to be still ; tacere, to be silent, or calm. To שתר To hide, to be hidden.

ת

Is the last letter of the Hebrew alphabet, is of the class of serviles; prefixed from את The, very; it forms nouns, as תלמיד A scholar, from למר To teach. It forms particles, as תחת Under, from נחת To descend. It denotes the second person future singular and plural, masculine and feminine of verbs, also the third person singular feminine; affixed second person singular preter. It is put in government for ה as תעצה בעצה In the counsel. It forms many nouns feminine, as מלכות A kingdom. It is paragogic, and is post-fixed to an infinitive, as יבשה To be dry. To nouns feminine, as תפארת Exquisite ornaments. To verbs, as תמותה Thou shalt entirely slay, from את Very. תא m. R. תאר To limit, bound, set or draw a limit, or bound; thalamus, a chamber, or room bound by walls; insidious thought. תאב To waste, to consume, pine away; desiderare, to long for, to abhor, or to consume with hatred, or dislike. תאב Abominans, hating. תאב f. Desiderium, desire. תאר Determinare, to limit. תא m. Bubalus, a wild bull, because these animals are caught in nets. תאר f. Terminus, border, limit, also f. desire, from אור which see. תאב To be connected, double, cohere, or embrace as twins in the womb. תאב m. p. Gemelli, twins; gemellos parere, to bring forth twins. תאב f. R. תאב labour of body or mind; ficus, arbor et fructus, the fig, or the tree and its fruit, or the grief tree, from the roughness or prickliness of the upper side of its leaf. תאב f. Sadness. תאב f. An occasion, R. תאב. תאר Definire, formare, to delineate, draw, or mark out; m. forma, beauty; species, a kind. תב Chald. To return, R. תוב. תב f. Arca, a chest, an ark, R. תב To be hollow, a hollow vessel fit for swimming. תב f. Provision, R. תב. תב f. R. תב To mix, or mingle; orbis habitabilis, the habitable earth, composed of earth and water. תב f. Intelligent, R. תב. תב f. A trampling, R. תב. תב f. Consumption, R. תב. תב m. Confusion, R. תב also תבול m. Suffusion. תב To cut, or shatter to pieccs. תב m. Stramen, palea, straw, chaff, from being cut, or broken to fragments. תב f. Structure, &c. R. תב. תב f.

Burning, R. בער. הבר Frangere, to break. הכיור f. Fractum, broken, brittle. תנמול m. Retribution, R. נמל. תגור f. Conflict, R. גור. תגור תגור Jugiter, continually, always, R. דור To go round and round as revolving years, or as a continuance of time does. תהו To be void, without form; m. inanitas, empty; res informis, any unformed thing. תהום c. more frequently f. Abyssus, depth, from תומה Tumult. תהלות f. p. Progressions, R. הלך. תהלה f. Praise, &c. R. הלל. תפכה f. Perverseness, R. הפך. תב תוב Chald. Reverti, to return; redire, render; respondit, to reply, or return an answer. תונה f. Sadness, R. ינה. תורה f. Confession, &c. R. ירה. תוהה f. Hope, R. יהל. תועפות f. p. Fatigues, R. יעף. תוה Ex-pavit, trepidare, to tremble; signare, to mark; describere, make a mark; circumscribere, to limit. תו m. Signum, a mark. תך תוך To be in the midst, between; medium, middle. תיכונה m. תיכון Medianum, middle. תכרי Mediari, to be in the middle; m. deceitful, or concealed wickedness. תוכרה f. Blame, &c. R. יכה. תורה f. p. Generations, R. ילד. תוצאות f. p. Departures, R. יצא. A law, R. ירה. תושב m. An inhabitant, R. ישב. תושיר f. Essence, &c. R. ישר. תר To go round or about; explorare, to seek, or explore; scrutare, to investigate; m. ordo, law; conditio, state; turtur, a turtle, a turle-dove, from its cooing. תורה f. Conditio, state, order, law. תר m. Exploratio, searching out. תרי m. p. Exploratores, persons who search out. תוז Amputare, to shake, or cut off, resecare; m. a fleece, from its being cut off. תונות f. Whoredom, R. תנה. תנה f. A piece, R. נחת. תחלה f. A beginning, R. חלל. תחרי m. R. תחרה To surround, mix, contend, miscere, commiscere, to mingle, contend, compare; lorica, a coat of mail, from its surrounding the body. תחבלות f. p. Prudent counsels, R. חבל. תחמס m. A rapacious bird, R. חמס. תחנית f. A setting of bounds. תחן m. Prayer, R. חן. תימן m. The south, R. ימן. תיש m. Taxus, a badger; melis, taxea, the skin of a badger, or rather a violet colour, R. Ethiopic, To rub, from the manner in which the skins are prepared for use. תחתי Chald. תחות Sub, under; infra, downwards; pro, for; loco, in the place; propter, on account of, R. נהר To descend. תחתית f. תחתון m. תחתית f. Inferior, lower. תיש m. R. תש To compress; hircus, a he-goat; aries, a ram, because they are kept for breeding. תוך תך תוך Dolus, fraus, concealed or inward wickedness, deceit, the primitive meaning denoting any thing in the middle, or inward. תוכיים m. p. Pavones, peacocks, from

their hollow cry. **הכר** To join, set down, attach. **כר** Blue, azure, skycolour, also **הכר** f. Hyacinthinus, hyacinth, from its blue colour, from **כלר** To complete a perfect colour. **הכונה** f. A seat prepared, R. **כון** **הכן** To direct, regulate, expendere; perpendere, to weigh, ponder, dispose; aptare, to measure, also **הכניה** f. Demensum, mensura, dimension; summa, the amount. **מהכנה** f. Summa, forma, shape; dispositio, sentiment. **הכריה** m. A cloak, R. **כרך** **הלאובה** f. Dryness, R. **לאב** **הלאה** f. Labour, R. **לאה** **התלכשה** f. Garments, R. **לכש** **הלג** Chald. Nix, snow, from Hebrew שלג Idem, the same. **הל** Suspendere, to hang, hang up, suspend. **הליכיוור** f. p. Armarmaria, armoury, from **הל** To suspend, and **כיוור** Edges, and therefore denotes a place upon which edged weapons are suspended. **הלוור** f. Murmuring, R. **לון** **הלי** m. A hanger, a quiver, from its being suspended. **הלל** m. Aggere, accumulare, contumulare, to heap up. **הל** m. Tumulus, a heap of earth; agger, a mound. **הולל** m. p. Contumulatores, those who bury. **תלתל** m. p. Crispi pili, clusters, or strings of embryo fruit, from **כלר** To suspend. **הל** To break, break in pieces; m. porca agri, a ridge of land between two furrows, because broken in pieces; aratio, ploughing, or breaking the ground. **הלמיר** m. A scholar, R. **למר** **הלע** To split, cleave, also **תולע** m. Coccus, coccineum, crimson, red-worm, or cochineal, wormcolour, so called because made of small worms found in the tubercles of a certain shrub. **תולע** **תולע** f. Vermis, the worm thus found. **מתלע** m. p. Coccinati, clothed in scarlet. **מתלעור** f. p. Dentes molares, the grinders, which split, or cleave the food. **הלר** Chald. **הלר** Tres, three, thrice. **הלרין** Triginta, thirty, from Hebrew שלש Idem, the same. **ה** To finish, or be finished; m. upright, perfect. **חלר** Chald. Illic, there; illuc, thither. **חמר** Continuance, or to hold up. **חמיר** Jugis, jugiter, continually, daily. **חמר** Mirari, to wonder; obstupescere, to be astonished, amazed. **חמהין** m. Stupor, astonishment. Chald. **חמהין** m. p. Admirabilia, miracula, wonderful works. **חמנה** f. A similitude, R. **חנה** **חמה** f. A change, R. **חמה** f. A killing, R. **חמה** **חמך** m. A cleansing, R. **חמר** m. Bitterness, R. **חמר** **חמך** Sustentavit, apprehendit, tenuit, to lay hold on, to hold, hold up. **חמל** **חמל** Heri, yesterday; ante, before; antea, before these things, from **ה** To finish, and **חל** To cut off. **חמל** Absolvi, compleri, to finish, perfici; m. **חמל** m. Integer, whole; integritas, uprightness; Thummim, perfections, as the precious stones put into the high

priests' breastplates were called lights, so the Thummim was named, from the completeness or perfection of the oracles never failing, but always accomplished. **מתום** m. Perfectio, finished, integritas. **תמר** To be straight, upright, also **תומר** m. **תמרר** f. Palma, the palm tree, from its being straight, or upright. **תמרות** f. p. Columnæ elatæ, lofty pillars, **תמרורים** m. p. Pyramides, pyramids, pillars, or columns. **תן** To give, R. **נתן** **תנה** To hire, mercede conducere, to comfort, or please with a hire, or reward; confabulari, to talk. **אתנה** f. **אתנן** m. Merces, meretricia, the reward, or hire of a whore. **תנואר** f. A breaking off, R. **נוא** **תנובי** f. Provisions, R. **נוב** **תנופ** f. Agitation, R. **נוף** **תנוחמים** m. p. Consolations, R. **נח** **תנין** m. Chald. Secundus, second, from **שני** Second. **תנך** To fail, to be soft, also **תניך** m. Tenerum, tender; imum auris, the tip of the ear, or the tender part of it. **תנין תנן** m. R. **תנר** To shriek, wail, bewail; draco, a dragon; balena, a whale; serpens, a crocodile, also a sort of wolf, from the cry of these creatures. **תנר תנר** m. R. **נר** To split, separate, divide; fornax, a furnace, from its power of melting, or dividing the parts of the metal. **תנשמר** f. A mole, &c. R. **נש** **תנעב** Abominare, to abominate. **תנעבר** f. Abominatio, a loathing. **תנער** Errare, vagari, to err, wander, go astray. **תנער** f. Error, or wandering from the will of God. **תנעתעים** m. p. Aberrationes, wanderings from the path of commanded duty. **תנעור** f. Testimony, R. **עור** **תעלה** f. An aqueduct, R. **עלה** **תעלולים** m. p. Sports, &c. R. **עלל** **תעלומה** f. Hidden, R. **על** **תענות** m. Dainties, R. **ענת** **תעצמות** m. Powers, R. **עצם** **תער** To divide, cut, cleave; m. novacula, a razor, from its power of cutting; vagina, the sheath or scabbard of a sword, from its cloven form. **תערבות** f. p. Covenants, R. **ערב** **תפח** m. R. **נפח** To breathe, blow with a blast of air; malus, an apple, from the fragrance emitted by the fruit. **תפניב** m. p. Things boiled, or baked, R. **אפר** **תפל** To be insipid, insulsum, insipidum. **תפל** f. Fatuitas, inconsiderate, absurd. **תפך** **תף** To strike, to smite, beat, also **תוף** m. Tympanum, a drum, tabret, from its being struck. **תתפפות** **תופפות** f. p. Tympanistria, women playing on timbrels. **תפצור** f. p. Dispersions, R. **פוצ** **תפל** f. A prayer, R. **פלל** **תפלצר** f. Terror, R. **פלץ** **תפר** Consuere, to fasten, or join together, to sew. **תפש** Capere, prehendere, to lay hold on, handle, to take. **תפתיא תפר** m. p. Chald. Exactores, exactors; justitiæ executores, executors of justice, R. **שפר** **תץ** To set in order. **תץ** To break, R. **נתץ** **תק** To pull down, R. **נתק** **תקור** f. Hope, R. **קור**.

תקומה f. Resurrection, R. קום. תקל Chald. Ponderavit, to weigh. תקן Dirigi, corrigi, to direct, set in order, ordinare. תקע Figere, to force, or drive one thing into, or against another, to fasten, or fix with stakes; clangere, plaudere, complodere manum, to strike hands with one another, to sound, or strike an instrument; m. clangor, a noise. תקוע m. Classicum, a trumpet; urbs Tekoa, the name of a city. תקף Prævaleri, fortem esse, to overpower, overbear, overcome, prevail, to be strong. תקיף Chald. m. Fortis, brave; valens, strong. תוקף m. Chald. תקפא Robur, strength. תר To remain, R. יתר. תר To remove, R. נתר. תר To investigate, R. תור. תרבות f. p. Crowds, R. רבה. תרגם Chald. Interpretatus est, to expound, explain, interpret. תרגון m. Expositio, translatio Chaldaica, an exposition, a Chaldaic translation. תרומה f. Separation. תרומה f. An offering, R. רום. תרופה f. A cure, R. רוף. תרין תרי Chald. Duo, two, R. תר To go round, or about. תרצה f. The cypress, R. רזה. תרועה f. A noise, R. ריע. תרן To fix firmly; m. malus, a mast of a ship, from its being firmly fixed. תרעה m. Chald. Põrta, janua, a port, a gate, from Hebrew שרע Idem, the same. תרז m. Fir, oak, elm, cypress, R. רזה To waste; attenuate, make lean, famish; these, from their slender or tapering form. תרף m. p. Idola, images, an image, an idol, a representative image, from רפה To give way, or relax of religious awe and veneration, thus Jehovah is called the fear of Isaac. תרשיש m. Beryllus, beryl, from תר To go, and שש To be vivid, a kind of precious stone. תש To pluck out, R. נתש. תשועה f. Safety, R. תשואה f. p. Acclamations, R. שאה. תשובה f. An answer, R. ישע. תשבץ m. A coat of enclosing, R. שבץ. תשוקה f. Desire, &c. R. שוק. תשע f. m. Novem. תשעים c. Nonaginta, ninety. תשיעי m. Nonus, the ninth, nine, perhaps from ת Formative, and שעה To look, or turn, as it were, from units to a higher order of numbers. תותה m. Balista, a missive weapon, R. ותה Arabic, To strike with a club; lapides balistæ, stones of the sling. תת the infinitive of נתן To give.

ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן:

ספר תהלים (ספר) זאב האלף חייב ונע

ספר תהלים

THE BOOK

OF

P S A L M S,

WITH A

LITERAL ENGLISH VERSION.



Sed ordo rerum et conspicuus decor

Non sic tuentum lumina detinent,

Divina ut, arcanis habenis,

Lex animos ad honesta flectit.

Psalmus xix, 7. Buchananus.



THE
BOOK OF PSALMS.

PSALM I.

¹ O the-blessedness of the man who : hath not walked in the councel ; of the -ungodly, and in the way : of transgressors hath not stood, and in the séat of scôrners hath not sat. ² For since in the lãw ; of Jehovah his delight, and in his lãw ; he will meditate daily and night. ³ And he has been, as a tree planted upon the divisions of waters, which shall givè his frùit in his season : and his leaf shall not withèr, and all that he shall do-shall prosper. ⁴ Not so the-ungodly, for since as chãff which the wind : shall dispèl it. ⁵ Upon this the-wicked shall not stãnd in the judgment, and sinners in the assèmbly ; of the-just. ⁶ For Jehovah hath known the way : of the-just, and the way : of the-wicked shall perish.

PSALM II.

¹ For why do the nations rage, and the people shall mēditate vainly. ² The kings of the earth : have opposed themselves, and the rulers have been estãblished together against Jehovah, and against his anointed. ³ We will break their cháins, and-shall cast from us their cords. ⁴ Sitting in the heavens, he shall laugh, the Lord shall mock for them. ⁵ Then shall he speak to them in his wrath, and in his bürning he shall terrify them. ⁶ And I have anointed my king upon Zion, the mountain of my separation. ⁷ I will declare to the dē-creë, Jehovah hath said to me, my son thou, I this day have begotten thee. ⁸ Ask from me, and I will givè nations for thy possession ; and thine inheritance ; the bounds of the earth : ⁹ Thou shalt brùise them ; with a rod : of iron, as vessels of pottery thou shalt break them ; ¹⁰ And now, O Kings-consider, be-instrúcted, O Judges, of the earth : ¹¹ Serve the Jehovah, in fear ; and-exúlt in trembling ; ¹² Kiss the son, lest he shall be-angry, and ye shall perish the way : For his wrath as a little shall burn, O the-blessedness of all-who trùst in him.

PSALM III.

¹ A Psalm for David when-he fled from the-face of Absalom his son. ² Jehovah, how my ênemies have been-mùltiplied, many rising against me. ³ Mãy saying for my soul : no help ; at all for him in God. Selah. ⁴ And thou, Jehovah, a shièld about me, my glory, and exãlting my head. ⁵ My voice to Jehovah, I will cry, and he will ànswer me from

LIBER PSALMORUM:

PSALMUS I. א

PSAL. I.
Agens de
verā beati-
tudine, de-
que modo
ejus asse-
quenda.

א אשרי האיש אשר לא הלך בעצת רשעים ובדרך
חטאים לא עמד ובמשב לצים לא ישב :

2 כי אם בתורת יהוה חפצו ובתורתו יהגה יומם ולילה :

3 והיה כעץ שתול על-פלגים אשר פרו יתן בעתו

4 ועלהו לא-יבול וכל אשר-יעשה יצליח : לא-כן

ה הרשעים כי אם-כמץ אשר-תדפנו רוח : על-כן לא-

6 יקמו רשעים במשפט וחטאים בעדת צדיקים : כי-

יודע יהוה דרך צדיקים ודרך רשעים תאבד :

PSAL. II.
Inaugura-
tio Messiae,
in Zione
Regnum
suum ca-
pessentis,
invito mun-
do.

2 א ב למה רגשו גוים ולאמים יהגור-ריק : יתוצבו

מלכי-ארץ ורוזנים נוסדו-יחד על-יהוה ועל-משיחו :

3 4 ננתקה את-מוסדותיו ונשליכה ממנו עבתימו : יושב

ה בשמים ישחק אדני ילעג-למו : אז ידבר אלימו באפו

6 ובחרונו יבהלמו : ואני נסכתי מלכי על-ציון הר-

7 קדשי : אספרה אל-חק יהוה אמר אלי בני אתה אני

8 היום ילדתיך : שאל ממני ואתנה גוים נחלתך ואחזרתך

9 אפסי-ארץ : תרעם בשבט בחל ככלי יוצר תנפצם :

11 י ועתה מלכים השכילו הוסרו שפטי ארץ : עבדו את-

12 יהוה ביראה וגילו ברעדה : נשקו-בר פן-יאנק

ותאבדו דרך כי-יבער כמעט אפו אשרי כל-חוסרי בו :

PSAL. III.
Oratio Da-
vidis, cum
Absolo-
mum fuge-
ret, atque
urbe regia
excedere
cogeretur.

א ג מזמור לדוד בכרחו מפני אבשלום בנו :

2 3 יהוה מה-רבו צרי רבים קמים עלי : רבים אמרים

4 לנפשי אין ישועתה לו באלהים סלה : ואתה יהוה מגן

ה בעדי כבודי ומרים ראשי : קולי אל-יהוה אקרא ויענני

PSALM III. IV. V. VI.

the mountain of his holiness. Selah. ⁶ I have reclined and I shall sleep, I have awaked, for Jehovah shall support me. ⁷ I shall not fear from ten thousands ; of people : who : round about have placed against me. ⁸ Arise, O Jehovah—save me, O my God, for thou—hast struck all my enemies, the cheek bone ; the teeth : of the—ungodly thou hast broken. ⁹ For Jehovah the salvation ; upon thy people : thy blessing ; Selah.

PSALM IV.

¹ To the conqueror upon—Neginoth ; a song for David. ² When—I call, hear me, O God, of my righteousness, in difficulty thou—hast enlarged, for me, pity me and hear my prayer ; ³ O sons of men, how long my glory for shame ; you shall love vanity, you seek a lie. Selah. ⁴ And know, that Jehovah—hath separated the godly, for himself, Jehovah shall hear, when—I call to him. ⁵ Fear and you shall not sin, speak with your heart, upon your couch, and be—silent. Selah. ⁶ Sacrifice sacrifices, of righteousness, and trust in Jehovah. ⁷ Many saying who—shall cause us to see good, lift upon us the light of thy—countenance, O Jehovah. ⁸ Thou hast given gladness ; in my heart, from the time : their corn and their wine have been—multiplied. ⁹ In peace at once I shall recline, and I shall sleep, for thou, O Jehovah, for alone, for safety thou—wilt cause me to dwell.

PSALM V.

¹ To the conqueror upon—Nehiloth ; a song for David. ² My sayings—cause to hear,—O Jehovah, understand my meditation.—³ Attend the voice of my cry, my King and my God, for to thee, I myself, will pray. ⁴ O Jehovah, early thou shalt hear my voice, early I will direct for thee, and I will watch. ⁵ Because not a God desiring wickedness thou, thee the wicked shall not possess. ⁶ The—foolish shall not place themselves for the presence of thine eyes : thou hast hated all—who work iniquity. ⁷ Thou shalt destroy those—who speak a lie, the man of blood and of guile ; Jehovah shall hate. ⁸ And I, in the multitude of thy mercy, will enter thy house, and will bend myself to the temple of thy holiness, in thy fear ; ⁹ O Jehovah, lead me in thy righteousness ; for the cause of my enemy—direct for my—face thy way : ¹⁰ For in his mouth not rectitude ; their inward—wickedness ; a sepulchre opened their throat, their tongue : they—shall flatter.—¹¹ Count them guilty, O—God, they shall fall from their counsels ; in the multitude of their prevarications,—expel them, for they have rebelled against thee. ¹² And all shall rejoice,—who hope in thee, for ever they shall rejoice, and thou shalt protect upon them, and they shall exult in thee—who love thy name. ¹³ For thou shalt bless the righteous, O Jehovah, as a shield ; of good will thou shalt crown him.

PSALM VI.

¹ To the conqueror upon—Neginoth ; upon an

תהלים ג ד ה ו 3. 4. 5. 6.

מהר קדשו סלה : אני שכבתי ואישנה הקיצותי כי
 יהוה יסמכני : לא-אירא מרעבות עם אשר סביב שתי
 עלי : קומה יהוה הושיעני אלהי כיהבית את-כל-
 איבי לחי שני רשעים שברת : ליהוה הישועה על-

PSAL. IV.
Causam
Regni sui
agit, atque
asserit con-
tra inimi-
cos suos.

עמך ברכתך סלה : ד למנצח בנגינות מזמור א
 לדוד : בקראי ענני אלהי צדקי בצר הרחבת לי חנני
 ושמע תפלתי : בני-איש עד-מה כבודי לכלמה

תאהבון ריק תבקשו כזב סלה : ודעו כיהפלה יהוה
 חסיד לו יהוה ישמע בקראי אליו : רגזו ואל-תחטאו ה
 אמרו בלבבכם על-משכבכם ודמו סלה : זבחו זבחי-
 צדק ובטחו אל-יהוה : רבים אמרו מ-יוראנו טוב
 נסה-עלינו אור פניך יהוה : נתתה שמחה בלבי מעת
 דגנם ותירושם רבו : בשלום יחדו אשכבה ואישן כי-

אתה יהוה לבדד לבטח תושיבני : ה למנצח א

PSAL. V.
Precatio ad
Deum, ut
vini et fu-
rorem im-
proborum
coërceat, et
res piorum
afflictas, et
propè per-
ditas, re-
creet atque
sustentet.

אל-הנחילות מזמור לדוד : אמרי האזינה יהוה בינה
 הגיגי : הקשיבה לקול שועי מלבי ואלהי כיה-אלך
 אתפלל : יהוה בקר תשמע קולי בקר אערך-לך
 ואצפה : כי לא אל-חפץ רשע אתה לא יגרך רע : ה
 לא-יתיצבו הוללים לנגד עיניך שנאת כל-פעלי און :

תאבד דברי כזב איש-דמים ומרמה יתעב יהוה :
 ואני ברב חסדך אבוא ביתך אשתחוה אל-היכל-

קדשך ביראתך : יהוה נחני בצדקתך למען שוררי
 הוֹשֶׁר לפני דרכך : כי אין בפיהו נכונה קרבם הוות י

היושר קרי

קבר-פתוח גרנם לשונם יחליקון : האשימם אלהים
 יפלו ממעצותיהם ברב פשעיהם הדיחמו כי-מרו בך :

וישמחו כל-חוסיו בך לעולם ירננו ותסך עלימו ויעלצו
 בך אהבי שמך : כיהאתה תברך צדיק יהוה כצנה

רצון תעטרנו : ו למנצח בנגינות על- א

PSAL. VI.
Exhibet hic
psalmus a-
nimam anx-

PSALM VI. VII. VIII.

octave ; a song for David. ² O Jehovah, in thine anger, thou wilt-not reprove me, and in thy wráth thou wilt not chastise me. ³ Pitý me, O Jehovah, for I weak, heal me, O Jehovah, for my bones : have been terrified. ⁴ And my soul : has been terrified ; very much, and thou, O Jehovah, to what time. ⁵ Return, O Jehovah, rescue my soul : sáve me, for the sake of thy mercy. ⁶ Since not in death thy remembrance, in the grave : who shall give praise for thee. ⁷ I have laboured in my groaning ; all the night my béd ; I-have caused to swim with my weeping ; my couch I shall water. ⁸ Mine eye : from indignation has been-darkened ; it has grown old ; on account-of all my enemies. ⁹ Depart from me, all -who work iniquity, for Jehovah has heard the voice of my weeping. ¹⁰ Jehovah hath heard my supplication ; Jehovah my práyér shall receive. ¹¹ Shall be-ashamed and shall be-terrified, very much, all my enemies. They shall turn and be-ashamed suddenly.

PSALM VII.

¹ A wandering sǒng for David, which he has sǔng for Jehovah, upon the words of Chush the son of Jemini. ² Jehovah, my God, in thee, I have hǒped-sáve me, from all-who persecute me, and rǛscue me. ³ Lest as a lion, he shall tear my soul : tearing, and none-rǛscuing me. ⁴ Jehovah, my God, if I have dǒne this if wickedness ; be in my hǎnds. ⁵ If I have rewarded my friend évil, and shall exact from my enemy vainly. ⁶ The enemy shall pursue my soul : and shall sǛize it, and shall trample upon the ground : my life ; and my glory shall place in the dust. Selah. ⁷ Arise, O Jehovah, in thine anger-rise on account-of the indignations ; of my enemies, and awake for me, the judgment thou hast cǒmmanded. ⁸ And the assǛmblý ; of thy people shall surround thee, and on account of it on high return. ⁹ Jehovah-shall júdge the-people : judge me ; O Jehovah, according-to my righteousness, and according-to my integrity in me. ¹⁰ Shall be-finished, I pray the évil of the-wicked, and thou shalt establish the just and trying the-heart and rǛins ; the just God. ¹¹ My shǛield upon-God-keeping the-upright of heart. ¹² God judging righteousness, and God has been-angry in every day. ¹³ If he has not turned, his sword he will sharpen, his bow : he hath stretched, and shall prepare it. ¹⁴ And for him he-has préparéd the vessels of death, his árrows-pursuing he shall work. ¹⁵ Lo he shall bring forth iniquity, and he hath conceived perversity, and hath brought forth a lie. ¹⁶ A well he hath dug, and shall dig it ; and he shall fáll into the ditch he shall make. ¹⁷ His wickedness shall turn on his head, and upon his top his iniquity shall descend. ¹⁸ I will práise Jehovah, according-to his righteousness, and I will praise the name of Jehovah the Most High.

PSALM VIII.

¹ To the conqueror upon Hagitith ; a psalm for David. ² Jehovah, our Lord, how great thy name, in all the earth :

iam et luctantem cum sensu irae Dei, et terrore mortis, ac tandem fidei triumphum ex ista luctu.

השמינית מזמור לדוד : יהוה אל-באפך תוכיחני ואל-
בחתך תיסרני : חנני יהוה כי אמלל אני רפאני
יהוה כי נבהלו עצמי : ונפשי נבהלה מאד ואת יהוה
ראתה ק

ה עד-מתני : שובה יהוה חלצה נפשי הושיעני למען
הסדך : כי אין במות זכרך בשאול מי יודה-לך : וגעתני
באנחתי אשחה בכל-לילה מטתי בדמעתי ערשי
אמסה : עששה מכעס עיני עתקה בכל-צוררי : סורו
י ממני כל-פעלי און כרשמע יהוה קול בכי : שמע
יהוה תחנתי יהוה תפלתי יקח : יבשו ויבהלו מאד
א כל-איבי ישבו יבשו רגע : ז שגיון לדוד

PSAL. VII.
Querelae et lamenta Davidis, eum à Saulo gravissimâ persecutio-
ne et perpe-
tuis exitus divexatus ac fatiga-
tus, arden-
tissimè æ-
rumnarum
finem à
Deo expos-
ceret.

אשר-ישר ליהוה על-דברי-כוש בן-ימוני : יהוה אלהי
בך חסיתי הושיעני מכל-רדפי והצילני : פן-יטרף
כאריה נפשי פרק ואון מציל : יהוה אלהי אס-עשיתי
ה זאת אס-יש-עול בכפי : אס-גמלתי שלמי רע ואחלצה
צוררי ריקם : ירדף אויב נפשי וישג וירמס לארץ חיי
וכבודי לעפר ישכן סלה : קומה יהוה באפך
הנשא בעברות צוררי ועורה אלי משפט צוירת :
ועדת לאמים תסובבך ועליה למרום שובה : יהוה ידון
ועמים שפטני יהוה כצדקי וכתמי עלי : יגמר-נא רע
רשעים ותכונן צדיק ובחן לבות וכליות אלהים צדיק :
מגני על-אלהים מושיע ישראל : אלהים שופט צדיק
ואל זעם בכל-יום : אס-לא ישוב חרבו ולטוש קשתו
דרך ויכוננה : ולו הכין כלי-מות חציו לדלקים יפעל :
הנה יחבל-און והרה עמל וילד שקר : בור כרה
ויחפרהו ויפל בשחת יפעל : ישוב עמלו בראשו ועל
קדקדו חמסו ירד : אודה יהוה כצדקו ואזמרה שם-
א יהוה עליון : ח למנצח על-הגתירת

PSAL. VIII.
Hymnus de
vero et pu-
ro Dei cul-
tu per uni-

2 מזמור ג דוד : יהוה אדנינו מה-אדיר שמך בכל-הארץ

PSALM VIII. IX.

which : thou wilt put thy glory upon the heavens. ³ From the mouth of infants, and sucklings, thou hast founded strength, for the sake of thy enemies—to-cause to cease the enemy, and avenging himself. ⁴ When I shall behold thy heavens, the work of thy fingers ; the moon and stars which thou hast prepared. ⁵ What mortal man, that thou wilt remember him, and the son of Adam that thou wilt visit him. ⁶ And thou-wilt make him deficient, a little, from the angels, and glory and honour thou wilt crown him. ⁷ Thou-shalt make him to rule over the works of thy hands ; all thou hast put under his feet : ⁸ Sheep : and cattle all and even the beasts : of the fields. ⁹ The birds : of the heavens and the fishes of the sea passing the paths ; of the waters. ¹⁰ O Jehovah, our Lord, how great thy name in all the earth :

PSALM IX.

¹ To the conqueror upon Muthlabben, a song for David. ² I will praise Jehovah, with my whole heart, I will enumerate all thy wonderful works ; ³ I will be-glad and I will rejoice in thee, I will praise thy name, O Most High. ⁴ When-my enemies fall back they shall stumble and they shall perish, from thy-face. ⁵ For thou hast made my judgment and my cause, thou hast sat upon a throne judging righteousness. ⁶ Thou hast rebuked the nations, thou hast destroyed the ungodly, their name thou hast blotted out for ever and ever. ⁷ O enemy destructions ; have been-finished for an age and cities thou hast destroyed, their memory has perished, them. ⁸ And Jehovah for ever shall remain, he hath prepared for judgment his throne. ⁹ And he shall judge the world ; in righteousness he shall judge the people in-rectitude. ¹⁰ And Jehovah shall be an exaltation for the poor, an exaltation for times : in difficulty ; ¹¹ And they shall hope in thee—who know thy name, for thou hast not forsaken them—who seek thee, O Jehovah. ¹² Sing to Jehovah possessing Zion, declare among the-people : his works ; ¹³ For seeking-blood he remembers them, he has not forgotten the cry ; of the-poor. ¹⁴ Pity me, O Jehovah, see my distress, from my haters—lifting me from the gates of death. ¹⁵ For the sake, I shall declare all thy praises ; in the gates of the daughter ; of Zion, I shall exult in thy salvation ; ¹⁶ The nations have been-plunged into the ditch they have made, in the net ; that they have concealed their foot : has been taken ; ¹⁷ Jehovah has been known from the judgment he has made, in the work of his hands, the sinner has been-snared meditation. Selah. ¹⁸ The-wicked shall be-turned to the grave : all the nations—who forget-God. ¹⁹ For not for ever he shall forget the poor shall the expectation ; of the-poor perish for ever. ²⁰ Rise, O Jehovah, mortal man has not prevailed the nations shall be-judged, before thy-face. ²¹ O Jehovah, place fear to them the nations may know mortal

תהלים ח ט 8. 9.

- 5 אשר תנה הודך על־השמים: מפי עוללים וינקים
 4 יסדת עז למען צורריך להשבית אויב ומתנקם: כי־
 אראה שמך מעשה אצבעתיך ירה וכוכבים אשר
 כוננתה: מה־אנוש כִּי־תזכרנו ובן־אדם כי תפקדנו: ה
 ותחסרהו מעט מאלהים וכבוד והדר תעטרהו: 6
 7 תמשילהו במעשי ידיך כל־שתה תחת־רגליו: צנה
 9 ואלפים כלם וגם בהמות שדי: צפור שמים ודגי הים
 עבר ארחות ימים: יהוה אדנינו מה־אדיר שמך בכל־י
 הארץ: ט למנצח על־מות לבן מזמור א
 לדוד: אודה יהוה בכל־לבי אספרה כל־נפלאותיך: 2
 3 אשמחה ואעלצה בך אזמרה שמך עליון: בשוב־אויבי
 4 יאחור יכשלו ויאבדו מפניך: כִּי־עשית משפטי ודיני ה
 יסבת לכסא שופט צדק: גערת גוים אבדת רשע שמם
 6 מחית לעולם ועד: האויב תמו חרבות לנצח וערים
 7 נתשת אבד זכרם חמה: ויהוה לעולם ישב כונן
 8 למשפט כסאו: והוא ישפט תבל בצדק ידן לאמים
 9 במישרים: ויהי יהוה משגב לדך משגב לעתות י
 בצרה: ויבטחו בך יודעי שמך כי לא־עזבת דרשך
 11 יהוה: זמרו ליהוה ישב ציון הגדו בעמים עלילותיו: 12
 13 כִּי־דרש דמים אותם זכר לא־שכח צעקת עניים: 15
 14 חננני יהוה ראה עניי משנאי מרוממי משערי־מות: 14
 למען א־ספרה כל־תהלתך בשערי בת־ציון אגילה טו
 בישועתך: טבעו גוים בשחת עשו ברשת־זו טמנו 16
 17 נלכדה רגלם: נודע יהוה משפט עשה בפעל כפיו
 18 נוקש רשע הגיון סלה: ישובו רשעים לשאולה כל־
 19 גוים שכחי אלהים: כי לא־לנצח ישכח אביון תקות
 עניים קרי 20 תאבד לעד: קומה יהוה אל־יעז אנוש ישפטו כ
 21 גוים על־פניך: שיתה יהוה מורה להם ידעו גוים

versum ter-
rarum or-
beni propa-
gato.

PSAL. IX.
Propheta
hoc psalmo,
in Spiritu,
cavit, ac ce-
lebrat vic-
torias Dei,
de inimicis
Regni sui.

PSALM X. XI. XII.

they. Selah.

PSALM X.

¹ For why, O Jehovah, thou wilt stand at a distance, thou-wilt conceal for times: in difficulty; ² In pride; the ungodly shall pursue the afflicted, they shall be-taken in thoughts; which they have imagined. ³ For the wicked has gloried, on account of the desire; of his soul: and the covetous has blessed, despising Jehovah. ⁴ The wicked, according-to the pride of his nostrils, shall not enquire, not-God all his thoughts; ⁵ His ways: shall be-afflicted at every time: elevated thy judgments from his sight, all his enemies, he-shall puff against them. ⁶ He hath said in his heart, I shall not move, for a generation and generation, which not in evil. ⁷ Cursing his mouth full, and-guile; and fraud under his tongue: labour and iniquity. ⁸ He has remained, in the lurking place of the villages, in dens he shall slay the innocent, his eyes: for the poor; shall be-concealed. ⁹ He shall lurk in his den, as a lion in his dwelling; he shall lurk-to seize the poor, he will seize the poor, when-he draws him in his net; ¹⁰ And he has been-bruised, he has been-dépressed and has fallen, with his strong ones, the poor ones. ¹¹ He hath said in his heart, God hath forgotten, he-hath hidden his-face he has not seen for an age. ¹² Arise, O Jehovah God, raise thy hand: thou wilt not forget-poor. ¹³ Upon what, the wicked has despised-God, he has said in his heart, thou wilt not require. ¹⁴ Thou hast seen, for thou, labour and indignation,-wilt behold-to give into thy hand; upon thee, the poor; will remain, the orphan thou hast been an assistant. ¹⁵ Break the arm; of the ungodly and evil, thou shalt seek his wickedness, thou shalt not find. ¹⁶ Jehovah King an age and time, the nations shall perish from his earth: ¹⁷ The desire; of the-humble thou hast heard, O Jehovah, thou wilt prepare their heart, thou-wilt stretch thine ear;—¹⁸ To judge the orphan and the weak, he-shall not add more-to wear mortal man from the earth:

PSALM XI.

¹ To the conqueror for David, in Jehovah I have hoped, how shall you say for my soul: flee your mountain, a bird: ² For lo the-wicked shall stretch the bow: they have prepared their arrow, upon the string-to throw in darkness, for the-upright of heart. ³ For the foundations; shall be-destroyed, what has the righteous done? ⁴ Jehovah in the temple of his holiness, the throne of Jehovah, in the heavens his eyes: shall behold, his eye lids shall prove the sons of Adam. ⁵ Jehovah the just shall prove, the wicked and the lover of iniquity his soul: has hated; ⁶ He shall rain upon the-wicked snares, fire: and sulphur; and a wind: of storms; the portion; of their cup; ⁷ For the just Jehovah has loved-righteousness, his-face shall behold the upright.

PSALM XII.

¹ To the conqueror upon an octave; a song

PSAL. X.
Exprimit
affectus fi-
delium luc-
tantium,
jamque e-
mergenti-
um è domi-
nati impro-
borum.

א אנוש המה סלה : י למה יהוה תעמד

2 ברחוק תעלים לעתות בצרה : בגאות רשע ידלק

3 ענייתפשו במזמות זו חשבו : כי־הלל רשע על־תאות

4 נפשו ובצע ברך נאין יהוה : רשע כגבה אפו בל־

ה ידרש אין אלהים כל־מזמותיו : יחילו דרכו בכל־^{דרכיו קרי}

6 עת מרום משפטך מנגדו כל־צורריו יפיה בהם : אמר

7 בלבו בל־אמוט לדר ודר אשר לא ברע : אלה פיהו

8 מלא ומרמור ותך תחת לשונו עמל ואון : ישב

במארב חצרים במסתרים יהרג נקי עיניו לחלכה

9 יצפנו : יארב במסתר כאריה בסכה יארב לחטוף עני

י יחטף עני במשכו ברשתו : ודכה ישח ונפל בעצמו ידכה קרי

11 חלכאים : אמר בלבו שכח אל הסתיר פניו בל־ראה

12 לנצה : קומה יהוה אל נשא ידך אל־תשכח עניים : עניים קרי

13 על־מה נאין רשע אלהים אמר בלבו לא תדרש :

14 ראתה כי־אתה עמל וכעס תביט לתת בידך עליך

טו יעזב חלכה יתום אתה היית עוזר : שבר זרוע רשע

16 ורע תדרוש־רשעו בל־תמצא : יהוה מלך עולם ועד

17 אבדו גוים מארצו : תאות ענוים שמעת יהוה תכין לבם

18 תקשיב. אונך : לשפט יתום ודך בל־יוסיף עוד לערץ

PSAL. XI.
Providen-
tiam et cu-
ram Dei, in
mediis af-
flictionibus,
hocce car-
mine cele-
brat.

א אנוש מן־הארץ : יא למנצח לדוד ביהוה

2 חסיתי איך תאמרו לנפשי נודו הרכם צפור : כי הנה^{נודי ק}

הרשעים ידרכון קשת כוננו חצם על־יתר לירות במו־

3 אפל לישר־לב : כי השתות יהרסון צדיק מה־פעל :

4 יהוה בהיכל קדשו יהוה בשמים כסאו עיניו יהזו

ה עפעפיו יבחנו בני אדם : יהוה צדיק יבחן ורשע ואהב

6 חמס שנאה נפשו : ימטר על־רשעים פחים אש וגפרית

7 ורוח זלעפות מנת־כוסם : כי־צדיק יהוה צדקות אהב

PSAL. XII.
Conqueri-
tur de com-

א ישר יהזו פנימו : יב למנצח על־השמינית

PSALM XII. XIII. XIV. XV.

for David. ²—Save, O Jehovah, for the merciful has failed, for the-faithful have failed, from the sons of Adam. ³ A lie, a man shall address his neighbour, a lip; of flatteries; with a heart and a heart they shall speak, ⁴ Jehovah shall cut off all lips; of flatteries; a tongue :—speaking great things. ⁵ Who have said, for our tongues : we will strengthen our lips; ours, who lord over us? ⁶ On account—of the destruction of the—poor, from the cry; of the—needy, now I will rise, Jehovah shall say, I shall place in safety,—shall snare for him. ⁷ The words; of Jehovah, words; pure; silver boiled in a furnace of earth :—defecated seven times. ⁸ Thou, O Jehovah, shalt keep them, thou shalt keep him from this generation for ever. ⁹ Around the-wicked themselves shall walk, when—the-vile; of the sons of Adam are exalted.

PSALM XIII.

¹ To the conqueror a song for David. ² Time what, O Jehovah, wilt thou forget me, an age, time what,—wilt thou hide thy-face from me. ³ Time what, I—shall place counsels; in my soul : grief in my heart, daily, time what my enemy shall be—exalted above me.—⁴ Look and hear me, O Jehovah, my God,—illumine mine eyes : lest I shall sleep death. ⁵ Lest mine enemy shall say, I have conquered him, my enemies—shall rejoice, for I shall move. ⁶ And I, in thy mercy, have hoped, my heart shall rejoice in thy salvation; I will give praise for Jehovah, for he shall bestow a reward for me.

PSALM XIV.

¹ To the conqueror for David, the fool has said in his heart, not-God, they—have acted foolishly, they—have abominably performed a work; none working good. ² Jehovah from the heavens—has looked upon the sons of Adam,—to see be,—understanding, seeking-God. ³ All have declined, equally they have been corrupted, none doing good, not even one. ⁴ Have they not known, all—who work iniquity—who eat my people : they have eaten bread, and Jehovah have not addressed. ⁵ There, they have feared a fear, for-God in the generation of the just. ⁶ The counsel; of the poor you—will ashamed, for Jehovah his hope. Who will give from Zion the salvation; of Israel, when—Jehovah has turned the captivity; of his people : Jacob shall rejoice, and Israel shall exult.

PSALM XV.

¹ A song for David. O Jehovah, who shall dwell in thy tabernacle? who shall abide in the mountain of thy holiness? ² Walking perfectly, and working righteousness, and speaking truth; in his heart. ³ Hath not slandered with his tongue : he hath not done evil for his neighbour, and opprobrium; hath not taken against his neighbour : ⁴ Contemned, in his eyes : rejected

תהלים יב יג יד טו 12. 13. 14. 15.

מזמור לדוד : הושיעה יהוה כִּי־גִמַּר חסיד כִּי־פָסוּ 2
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muni corruptione, et de hypocritarum sanis, ac sacrilego fas-tu contra Deum, ejusque Legem.

אדם : יג למנצח מזמור לדוד : עד־א 2

PSALMUS XIII.

In persona sua piorum quorum-cunque calamitates depingit, eorumque vicem miseratur, atque opem Dei queribundus implorat.

אנה יהוה תשכחני נצה עד־אנה תסתיר את־פניך
ממני : עד־אנה אשירת עצות בנפשי יגון בלבבי יומם 5
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וגילו כי אמוט : ואני בחסדך בטחתי וגל לבי 6
בישועתך אשירה ליהוה כי גמל עלי : יד

למנצח לדוד אמר נבל בלבו אין אלהים השחיתו א

PSALMUS XIV.

Universum mundum stultitiæ ac diræ corruptionis reum agit : atque ex Zion salutem et liberationem Israël prodituram pollicetur.

התעיבו עליה אין עשה־טוב : יהוה משמים השקוף 2
על־בני־אדם לראות הוש משכיל דרש את־אלהים :

הכל סר יחדו נאלחו אין עשה־טוב אין גס־אחד : 5

כ'א הלא
4 כ'א
לי און

הלא ידעו כל־פעלי און אכלי עמי אכלו לחם יהוה

לא קראו : שם פחדו פחד כִּי־אלהים בדור צדיק : ה

עצת־עני תבישו כי יהוה מחסהו : מי יתן מציון 7 6

ישועת ישראל בשוב יהוה שבות עמו וגל יעקב

ישמח ישראל : טו מזמור לדוד יהוה מי־א

PSAL. XV.

Quinam ad Civitatem Dei pertinent, ejusque cives ac populus haberi queant.

יגור באהלך מִי־ישכן בהר קדשך : הולך תמים ופעל 2

צדק ודבר אמת בלבבו : לא־רגל על־לשנו לא־עשה 3

לרעהו רעה וחרפה לא־נשא על־קרבו : נבזה בעיניו 4

PSALM XV. XVI. XVII.

and—who fear Jehovah he shall honour he has been sworn—to-punish, and he will not change. ⁵ His silver he has not given to usury, and a gift, against the innocent, he has not taken, doing this he shall not move, for ever.

PSALM XVI.

¹ Golden for David, keep, O God, for I have trusted in thee. ² Thou hast said to Jehovah, my Lord thou my goodness; not to thee. ³ For the-holy who in the earth: they and the-glorious, all my delight in them. ⁴ Their sorrows shall be-multiplied, after they have hastened, I-will not pour out their libations, from blood, and I will not take their names, in my lips; ⁵ Jehovah the part; of my portion and of my cup; thou-hast sustained my lot. ⁶ The lines have fallen for me, in pleasant places, even an heritage; spacious; upon me. ⁷ I will bless Jehovah who has counselled me, even for nights, my reins; have instructed me. ⁸ I have placed Jehovah for my presence always, for from my right hand; I shall not move. ⁹ For this my heart has rejoiced, and my glory shall exult, even my flesh shall dwell for safety. ¹⁰ For thou wilt not leave my soul: in hell: and thou wilt not give thy afflicted—to see corruption. ¹¹ Thou-wilt cause me to see the foot path; of-life, fulness of joys; thy-presence, pleasures in thy right hand; for ever.

PSALM XVII.

¹ An oration; for David. Hear, O Jehovah, righteousness,—attend to my cry; —harken to my prayer; not with lips; of guile; ² From thy-countenance my judgment has gone forth, thine eyes:—will behold-equity. ³ Thou hast tried my heart, thou hast visited me, the night, thou hast tried me, thou wilt not find, I have thought, my mouth shall not transgress. ⁴ On account-of the works; of Adam, in the word of thy lips; I have taken care of the paths; of the destroyer. ⁵ Sustain my steps, in thy paths; my steps have not been moved. ⁶ I have called upon thee, for thou wilt hear me, O God—incline thine ear; for me hear my prayer;—⁷ Shew thy mercies, O preserver of those—who hope, from those—who raise themselves at thy right hand; ⁸ Keep me as the black pupil; of the eye: in the shade of thy wings thou-wilt hide me. ⁹ From the-face of the-wicked who have destroyed me, of my enemies in soul: they-have surrounded upon me. ¹⁰ Their feet they have inclosed, their mouth they have spoken in-pride. ¹¹ Our step, they have now surrounded me, their eyes: they have placed—to expand in the earth: ¹² His similitude as a lion, he shall desire—to tear, and as a young lion abiding in lurking places. ¹³ Arise, O Jehovah, anticipate his-face,—bend him save my soul: from the wicked thy sword. ¹⁴ From men thy hand: O Jehovah, from men of the world whose part; in-life, and hidden thing, thou wilt fill

PSALMI 15. 16. 17. טו יי יז

PSALMUS
XVI.
David de
Sancto
illo Dei
Servo
eximia et
gloriosa
prædicit.

נמאם ואת־יראי יהוה יכבד נִשְׁבַּע להרע ולא ימר:
ה כספו לא־נתן בנשך ושחד על־נקי לא לקח עֲשֵׂה־
א אלה לא ימוט לעולם: יו מכתם לדוד
2 שמרני אל בִּיחֲסִיתִי בך: אמרת ליהוה אדני אתה
3 טוברתי בל־עֲלִיךָ: לקדושים אֲשֶׁר־בְּאֶרֶץ הַמָּה וַאֲדִירו
4 כֹל־חֲפְצֵיבָם: ירבו עֲצֻבוֹתָם אַחֵר מֵהֵרָו בִּלְאִסִּיךְ
ה נִסְכֵּיהֶם מִדָּם וּבִלְאִישָׁא אֶת־שְׁמוֹתֶם עַל־שַׁפְתִּי: יְהוֹה
6 מִנְתַּחֲלָקִי וְכוֹסִי אֶתָּה תוֹמִיךְ גּוֹרְלִי: חֲבָלִים נִפְלְו־לִי
7 בְּנַעֲיָמִים אֶף־נִחַלְתָּ שִׁפְרָה עָלַי: אֲבָרַךְ אֶת־יְהוֹה אֲשֶׁר
8 יַעֲצֵנִי אֶף־לִילֹת יִסְרוּנִי כְּלוּתִי: שׁוֹיֵתִי יְהוֹה לְנִגְרִי
9 תְּמוּד כִּי מִיִּמִּינִי בִלְאֻמוֹט: לֹכֵן שִׁמַּח לְבִי וַיִּגַּל כְּבוֹדִי
ו אֶף־בִּשְׂרִי יִשְׁכֵּן לִבְטַח: כִּי לֹא־תַעֲזֹב נַפְשִׁי לִשְׂאוּל
11 לֹא־רַתַּן חֲסִידֶיךָ לִרְאוֹת שַׁחַת: תוֹדִיעֵנִי אֶרֶת חַיִּים
שְׁבַע שְׁמַחֹת אֶת־פָּנֶיךָ נַעֲמֹת בִּימִינְךָ נֹצַח: יז

PSALMUS
XVII.
David pio-
rum omni-
um, atque
fidelium ha-
bitum ac af-
fectus velu-
ti induit,
eorumque
gemitus et
preces, in
media af-
flictione,
exprimit.

א תִּפְלָה לְדוֹד שְׁמַעָה יְהוֹה צִדֵּק הַקְּשִׁיבָה רַנְתִּי הָאֲזִינָה
2 תִּפְלָתִי בִּלֹּא שַׁפְתִּי מִרְמָה: מִלִּפְנֵיךְ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ
3 תַּחֲזִינָה מִיִּשְׂרָאֵל: בַּחֲנַת לְבִי פָקֵדֶת לִילָה צִרְפַּתִּנִּי בִלְ-
4 תִּמְצֵא זִמְתִּי בִלְיַעֲבָר־פִּי: לַפְּעֻלוֹת אָדָם בְּדָבָר שַׁפְתֶּיךָ
כ"א פֶּרֶץ הָאֲנִי שִׁמַּרְתִּי אֲרָחוֹת פְּרִיץ: תִּמְךָ אֲשֶׁרִי בַּמַּעְגְּלוֹתֶיךָ בִלְ-
6 נִמוּטוֹ פַּעֲמֵי: אֲנִי־קִרְאָתֶיךָ כִּי־תַעֲנֵנִי אֵל הַט־אֲזַנְךָ לִי
7 שְׁמַע אֲמַרְתִּי: הִפְלָה חֲסִידֶיךָ מוֹשִׁיעַ חוֹסִים
8 מִמֵּתִקוּמָמִים בִּימִינְךָ: שִׁמַּרְתִּי כֹאִישׁוֹן בַּת־עֵין בְּצֶל
9 כְּנִפְיֶיךָ תִּסְתִּירֵנִי: מִפְּנֵי רָשָׁעִים זֶה שְׂדוֹנִי אֵיבִי בִּנְפֹשׁ יִקְיָפוּ
11 ו עָלַי: חֲלַבְמוֹ סָגְרוּ פִּימוֹ דִּבְרוּ בְּגִאוֹרָת: אֲשֶׁרֵנוּ עֵתָה
12 סִבְבּוֹנִי עֹנִיָּהֶם יִשִּׁיתוּ לְנִטּוֹת בָּאָרֶץ: דְּמִינוּ כֹאֲרִיָּה
13 יִכְסּוּף לְטָרֶף וּכְכַפִּיר יִשָּׁב בַּמַּסְתָּרִים: קוֹמָה יְהוֹה
קִדְמָה פָּנָיו הִכְרִיעָהוּ פִּלְטָה נַפְשִׁי מִרָשָׁע חֲרֵבֶךָ:
14 מִמֵּתִי־סִידֶךָ יְהוֹה מִמֵּתִים מַחֲלֵד חֲלָקָם בַּחַיִּים וְצַפִּינְךָ

סבבוננו קרי

PSALM XVII. XVIII.

their belly ; sons shall be-satisfied, and they-shall send their residue, for their little ones. ¹⁵ I in righteousness will behold thy-face I shall be-satisfied when-I-have awaked, thy image ;

PSALM XVIII.

¹ For the conqueror for the servant of Jehovah for David, who has spoken for Jehovah the words of this song ; in the day Jehovah-has rescued him, from the hand ; of all his enemies, and from the hand : of Saul. ² And he will say, I will love thee, O Jehovah, my strength. ³ Jehovah my rock, and my tower ; and my deliverer, my God, my strength, I will hope in him, my shield, and the horn : of my salvation, my elevation. ⁴ Praised I will call upon Jehovah, and from my enemies he shall save me. ⁵ The pains of death have surrounded me, and the torrents of Belial shall terrify me. ⁶ The pains of the grave : have surrounded me, the snares of death have anticipated me. ⁷ In difficulty, for me I shall call upon, Jehovah, to my God I shall cry, and he shall hear, from his temple, my voice and my cry ; for his presence, shall enter into his ears ; ⁸ And shall move and shall tremble the earth : and the foundations of the mountains, shall move and they shall move themselves, for anger for it. ⁹ Smoke has ascended in his wrath, and fire : from his mouth shall consume, coals have kindled from him, ¹⁰ And he-shall bow the heavens and shall descend, and darkness under his feet : ¹¹ And he shall ride upon a cherub, and he shall fly he shall fly upon the wings : of the wind : ¹² He shall place darkness his hiding place his circuits his tabernacle ; density ; of waters, clouds ; of the heavens. ¹³ From the lightning ; before him, his clouds ; have passed, hail and coals of fire : ¹⁴ And Jehovah shall thunder in the heavens, and the highest shall give his voice, hail and coals of fire : ¹⁵ And he shall send forth his arrows, and he shall break them, and lightnings he has thrown, and shall destroy them. ¹⁶ And the-depth of the waters shall appear, and the foundations ; of the world ; shall roll from thy chiding ; O Jehovah, from the blowing ; of the wind : of thine anger. ¹⁷ He shall send from on high, he shall take me he shall draw me from waters many. ¹⁸ He-shall rescue me from my strong enemy, and from those-who hate me, for they have been-stronger than I, ¹⁹ They shall anticipate me, in the day of my calamity, and Jehovah shall be for a staff for me. ²⁰ And he-shall lead me for a large place, he shall rescue me, for he has delighted in me. ²¹ Jehovah shall recompence me according-to my righteousness, according-to the the purity of my hands : he shall render for me. ²² For I have kept the ways : of Jehovah, and have not acted wickedly from my God. ²³ For all his judgments before me, his statutes I shall not move from me. ²⁴ And I have been perfect with him, and I have kept myself from mine iniquity. ²⁵ And Jehovah has rendered for me according-to my righteousness according-to the purity of my hands : before his eyes : ²⁶ With the merciful thou wilt shew thyself merciful, with the man perfect thou wilt shew thyself perfect. ²⁷ With the pure thou wilt shew thyself pure, and with the perverse thou wilt shew thyself distorted. ²⁸ For

תהלים יז 17. 18.

תמלא בטנם ישבעו בנים והניחו יתרם לעולליהם : אני טו
בצדק אחזה פניך אשבעה בהקיץ תמונתך :

למע'
לעליהם

יח למנצח לעבד יהוה לדוד אשר דבר א

PSALMUS
XVIIII.
Hymnus
Davidis.
sublimior s
argument.,
verborum
sententia-
rumque
pondere ac
mysterio
insignis,
quo Deum
celebrat ob
rectionem
Regni sui,
ejusque
perpetuam
conservat
tionem in-
ter medios
hostes.

ליהוה את-דברי השירה הזאת ביום הציל-יהוה אותו

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תמים תתמם : עם-נבר תתברר ועם-עקש תתפתל : 27

PSALM XVIII. XIX.

thou the people : pŕor-wilt sáve, and the lofty ; eyes : thou-wilt humble. ²⁹ For thou-wilt illúminate my lamp, Jehovah my God-will enlighten my-darkness. ³⁰ For in thee, I shall rún through, an army, and in my God I shall leap a wall. ³¹ God perfect his way : the word ; of Jehovah pure ; a shiêld he has been, for all-who hŕope in him. ³² For who is God, except Jehovah ? and who is a rock, except our God ? ³³ The powerful God,-girding me, strength, and who shall give my way : perfect.-³⁴ Placing my feet : as of deer ; and upon my high places ; he-shall make me to stand.-³⁵ Teaching my hands :-to fight, and has been broken a bow : of brass my arms ; ³⁶ And thou shalt give to me the shiêld of thy salvation, and thy right hand ; will support me, and thy gŕoodness ; will mŕultiply me. ³⁷ Thou -wilt enlarge my steps under me, and my ancles have not declined. ³⁸ I shall pursue my enemies, and I-shall catch them, and I shall not turn till I have cŕonsumed them. ³⁹ I shall pierce them, and they shall not be-able to rise, they shall fall under my feet : ⁴⁰ Thou shalt gird me, strength to war ; thou-wilt bend those -who rise against me, under me. ⁴¹ And of my enemies thou shalt give for me the neck, and those-who-hate me I shall cut them off. ⁴² They shall cry and there shall not be a presérver, to Jehovah and he has not answered them. ⁴³ And I shall bruise them, as the dust before the-face of the wind : as the clay, of the streets ; I-shall attenuate them. ⁴⁴ Thou wilt pluck me from the contèntions of the people : thou-wilt pláce me for the head of the nations, a people : I have not known, shall serve me. ⁴⁵ For the hearing of the ear ; they shall hear for me, the sons of the stranger shall lie for me. ⁴⁶ The sons of the stranger shall fall, and they shall tremble from their close places ; ⁴⁷ Jehovah has lived, and blessed my rock, and the-God of my salvation shall be-exalted. ⁴⁸ God-giving -vengeance, for me, and he-shall lead the people : under me. ⁴⁹ O my deliverer from my enemies, even from those-who rise against me, thou wilt raise me, from the man of violence thou-wilt rèscue me. ⁵⁰ Upon this I will práise thee, among the nations, O Jehovah, and for thy name I will praise.-⁵¹ Enlarging the-salvation ; of his king, and making mercy for his anointed, for David and for his seed, time for ever.

PSALM XIX.

¹ To the conqueror, a song for David. ² The heavens-declaring the glory of God, and the work of his hands : the firmament declaring. ³ Day for day-shall pŕour out a word, and night for night shall indicate knŕowledge ; ⁴ No speech no words their voice has not been heard. ⁵ In all the earth : their line has gone forth, and to the extreme of the world ; their words, for the sun he has placèd a tabernacle, for them, ⁶ And he as a spouse coming from his bed-chamber ; shall rejoice as powerful-to run a way : ⁷ From the extreme of the heavens, his gŕoing forth, and his turning ; to their extremes and there is not hidden from his heat.

PSALMI 18. 19. יח יט

28 29 כִּי־אַתָּה עֲסֵעֵנִי תוֹשִׁיעַ וְעֵינַיִם רַמּוֹת תִּשְׁפִּיל : כִּי־
 לֹא אַתָּה תֹאדִיר נִרְיָ יְהוָה אֱלֹהֵי יִגְיָה חֲשָׁבוּ : כִּי בֶךְ אֶרֶץ
 31 גִּדּוּד וּבֵאלֹהֵי אֲדֹלֶגֶשׁ־שׁוּר : הָאֵל תַּמִּים דִּרְכוֹ אִמְרַת־
 32 יְהוָה צְרֹפָה מִגֵּן הוּא לְכָל הַחוֹסִים בּוֹ : כִּי מִי אֱלוֹהֶי
 33 מִבֹּלְעָדֵי יְהוָה וּמִי צוֹר זֹולַתִּי אֱלֹהֵינוּ : הָאֵל הַמֵּאֲזֵרֵנִי
 34 חֵיל וִיתֵן תַּמִּים דִּרְכוֹ : מִשׁוּה רַגְלִי כִּאֵילוֹת וְעַל בְּמוֹתַי
 לֹא יַעֲמִידֵנִי : מִלִּמְד יָדַי לְמִלְחָמָה וּנְחַתָּה קִשְׁת־נְחוּשָׁה
 36 זְרוּעֵתִי : וּתְתַן־לִי מִגֵּן יִשְׁעֶךָ וַיִּמְיֶנְךָ תִּסְעַדְנִי וְעֵנּוֹתְךָ
 37 תִּרְבֵּנִי : תִּרְחִיב צַעְדִּי תַחְתִּי וְלֹא מַעְדוֹ קִרְסָלִי :
 38 39 אֲרֹדּוֹף אוֹיְבֵי וְאֲשִׁיגֶם וְלֹא־אֲשׁוּב עַד־כְּלוֹתָם : אִמְחָצֶם
 מִן וְלֹא־יִכְלּוּ קוֹם וּפְלוּ תַחַת רַגְלִי : וּתֵאֲזֵרֵנִי חֵיל
 41 לְמִלְחָמָה תִּכְרִיעַ קַמִּי תַחְתִּי : וְאִיְבֵי נִתְתָּה לִי עֶרְף
 42 וּמִשְׁנְאֵי אֲצִמִּיתָם : יִשְׁעוּ וְאֵין מוֹשִׁיעַ עַל־יְהוּדָה וְלֹא
 43 עֲנֶם : וְאֲשַׁחֲקֶם כַּעֲפֹר עַל־פְּנֵי־רוּחַ כְּטִיט חוֹצוֹת
 44 אֲרִיקֶם : תִּפְלֹטֵנִי מִרִּיבֵי עִם תִּשְׁיַמְנִי לְרֹאשׁ גּוֹיִם עִם
 מָה לֹא־יִדְעֵתִי יַעֲבֹדוּנִי : לִשְׁמַע אֶזֶן יִשְׁמְעוּ לִי בְנֵי נָכַר
 46 יִכְחָשׁוּ־לִי : בְּנֵי־נָכַר יִבְלוּ וַיַּחֲרֹגוּ מִמִּסְגְּרוֹתֵיהֶם :
 47 48 חִי־יְהוָה וּבִרְוַךְ צוּרֵי וִירוֹם אֱלֹהֵי יִשְׁעֵי : הָאֵל הַנוֹתֵן
 49 נִקְמּוֹת לִי וַיְדַבֵּר עִמּוֹם תַּחְתִּי : מִפְּלִטִי מֵאִיְבֵי אָף מִן־
 נִקְמִי תִרְוַמְנִי מֵאִישׁ חָמֶם תִּצִּילֵנִי : עַל־כֵּן אֹדֶךָ בְּגוֹיִם
 51 יְהוָה וּלְשֹׁמֵךְ אֹמְרָה : מִגִּדָּל יִשׁוּעוֹת מַלְכוֹ וְעִשָּׂה חֶסֶד
 אֵל לְמִשְׁיחוֹ לְדוֹד וּלְזֶרְעוֹ עַד־עוֹלָם : יֵט לְמַנְצֵחַ
 2 מְזִמּוֹר לְדוֹד : הַשָּׁמַיִם מִסְּפָרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו
 3 מְגִיד הַרְקִיעַ : יוֹם לְיוֹם יִבִּיעַ אִמֵּר וּלְיֹלָה לְיֹלָה יַחֲוֶה־
 4 הָ דַעַת : אֵין־אִמֵּר וְאֵין דְּבָרִים בְּלִי נִשְׁמַע קוֹלָם : בְּכָל־
 הָאֶרֶץ יֵצֵא קוֹם וּבִקְצָה תִּבֵּל מְלִיחָם לְשֶׁמֶשׁ שֶׁם־אֱהָלָה
 6 בָּהֶם : וְהוּא כַחַתֵּן יֵצֵא מִחֻפְתּוֹ וְיִישַׁע כְּגִבּוֹר לְרוּץ אֶרֶץ :
 7 מִקְצָה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל־קִצּוֹתָם וְאֵין נִסְתָּר

כ"א אלהי

P S A L M.
 X I X.
 Hymnus
 celebrans
 veram Do-
 mini cogni-
 tionem et
 cultum.

PSALM XIX. XX. XXI.

⁸ The l w ; of Jehovah perfect ;--t rning ; the soul : the t stimony ; of Jehovah faithful ;--making wise ; the little  ne. ⁹ The precepts of Jehovah--right--rejoicing the heart, the pr cept ; of Jehovah pure,--illuminating the eyes : ¹⁰ The fear ; of Jehovah clean ; remaining ; for an age, the judgments of Jehovah truth ; they have been--righteous altogether,--¹¹ Desirable before gold and before g ld much, and--sweeter before honey and the dr pping ; of the honey-combs. ¹² Even thy servant has been warned in them, in keeping them reward gr at. ¹³ Errors ; who shall understand, from hidden things ; cleanse me. ¹⁴ Even from the--pr ud restrain thy servant, they shall not rule in me, then I shall be--perfect, and I shall be--clean from prevarication gr at. ¹⁵ Shall be--to pl ase the words of my m uth, the m ditation of my heart, for thy--face, O Jehovah, my rock and my Redeemer.

PSALM XX.

¹ To the conqueror, a song for David. ² Jehovah shall  nswer thee, in the day of distress ; shall elevate thee the name of the God of Jacob. ³ He shall send thy help, from holiness and from Zion he shall support thee. ⁴ He shall remember all thy sacrifices ; and thy whole offering ; shall burn. Selah. ⁵ He shall give for thee according--to thine heart, and all thy c nssel ; he shall fulfil. ⁶ We shall be glad, in thy salvation ; and in the name of our God, we shall elevate a standard, Jehovah shall fulfil all thy petitions ; ⁷ Now have I known that Jehovah --has s ved his anointed, he will hear him, from the--heaven of his holiness, in the--strength ; of the salvation, of his right hand ; ⁸ Some in a chariot and some in horses, and we in the name of Jehovah our God--shall remember. ⁹ They have bended and have fallen, and we have r sen, and have raised ourselves. ¹⁰ Jehovah,--s ve, the king shall hear, in the day we have called.

PSALM XXI.

¹ To the conqueror, a song for David. ² Jehovah, in thy str ngth the king shall rejoice, and in thy salvation ; as he--shall r joice very much. ³ The d sire ; of his heart, thou wilt give to him and the fruit ; of his lips ; thou hast not rejected. Selah. ⁴ For thou shalt anticipate him blessings ; of good, thou shalt pl ce for his head a crown ; of g ld.--⁵ Life he has asked from thee, and thou shalt give for him, length of days, an age and time. ⁶ Great his glory in thy salvation ; glory and honour thou shalt place upon him. ⁷ For thou shalt place him blessings ; for time thou wilt gladden him in joy ; thy--face. ⁸ For the king has trusted in Jehovah, and in the mercy of the Most High he shall not move. ⁹ Thy hand : shall find all thy enemies, thy right hand ; shall find those--who hate thee. ¹⁰ Thou wilt place them as an oven of fire : for the time : of thy-- nger, Jehovah in his wrath shall destroy them, and shall consume them, fire : ¹¹ Their fr its from the earth : thou shalt destroy, and their seed from the sons of Adam. ¹² For they have d clined against thee  vil ; they have considered a th ught ; they have not been--able. ¹³ For

תהלים יט כ כא 19. 20. 21.

מחמתו : תורת יהוה תמימה משיבת נפש עדות יהוה ⁸
נאמנה מחכימת פתי : פקודי יהוה ישרים משמחיל ⁹
מצות יהוה ברה מאירת עינים : יראת יהוה טהורה ¹⁰
עומדת לעד משפט־יהוה אמת צדקו יחדו : הנחמדים ¹¹
מוזהב ומפזרב ומתוקים מדבש ונפת צופים : גס־עבדך ¹²
נוהר בהם בשמרם עקב רב : שגיאות מייבין מנסתרות ¹³
נקני : גם מזדים חשך* עבדך אלי־משלוחי אז איתם ¹⁴
ונקיתי מפשע־רב : יהו־לרצון אמרי־פי והגיון לבי לפניך ^{טו}
יהוה צורי וגואלי : כ למנצח מזמור לדוד : א
יענך יהוה ביום צרה ישגבך שם אלהי־יעקב : ישלח ²
עורך מקדש ומציון יסעדך : יזכר כל־מנחתך ועולתך ⁴
ידשנה סלה : יתן־לך כלבבך וכל־עצתך ימלא : ה
נרננה בישועתך ובשם אלהינו נדגל ימלא יהוה כל־ ⁶
משאלותיך : עתה ידעתי כי הושיע יהוה משיחו יענהו ⁷
משמו קדשו בגבורות ישע ימינו : אלה ברכב ואלה ⁸
בסוסים ואנחנו בשם־יהוה אלהינו נזכיר : המה כרעו ⁹
ונפלו ואנחנו קמנו ונתעודד : יהוה הושיעה המלך י
יעננו ביום־קראנו : כא למנצח מזמור לדוד : א
יהוה בעוןך ישמח־מלך ובישועתך מה־יגיל מאד : תאות ²
לבו נתת־ה לו וארשת שפתיו כל־מנעת סלה : כי־ ⁴
תקדמנו ברכות טוב תשית לראשו עטרת פז : חיים ה
שאל ממך נתת־ה לו ארך ימים עולם ועד : גדול כבודו ⁶
בישועתך הוד והדר תשוה עליו : כִּי־תשית־הו ברכות ⁷
לעד תחד־הו בשמחה את־פניך : כִּי־המלך בטח ביהוה ⁸
ובחסד עליון בלי־מוט : תמצא ידך לכל־איביך ימינך ⁹
תמצא שנאיך : תשית־מו כתנור איש לעת פניך יהוה י
באפו יבלעם ותאכלם איש : פרימו מארץ תאבד וזרעם ¹¹
מבני אדם : כִּי־נטו עליך רעה חשבו מזמה בלי־וכלו : ¹²

ב"א חשך

P S A L.
X X.
Vota et ora-
tio fidelium
pro Rege
ejusque suo,
Regno.

P S A L.
X X I.
Iudem pro-
pheticus,
quo Reg-
num Mes-
siae, ejus-
que ampli-
tudo et æ-
ternitas
celebratur.

PSALM XXI. XXII.

thou—shalt place them back, with thy cords thou shalt prepare against their—face
¹² Be—exalted, O Jehovah, in thy strength, we—shall sing and shall praise thy strength ;

PSALM XXII.

¹ To the conqueror upon the early ; Aileth ; a song for David. ² My God, my God, for why hast thou forsaken me, far from my salvation ; the words of my roaring ; ³ My God, I shall cry daily and thou wilt not hear, and the night and no silence ; for me. ⁴ And thou holy possessing the praises ; of Israel. ⁵ In thee, our fathers have hoped, they have hoped and thou wilt rescue them. ⁶ To thee, they have cried and they have been liberated, in thee, they have hoped and have not been—put to shame ; ⁷ And I a worm ; and not a man, the disgrace ; of Adam and the drögs of the people : ⁸ All—who see me,—shall laugh for me, they—shall shoot out, with the lip ; they—shall move the head. ⁹ He has rolled to Jehovah, he shall rescue him, he—shall save him, for he has delighted in him. ¹⁰ For thou my deliverer, from the womb ;—causing me to trust, upon the breasts of my mother. ¹¹ Upon thee I—have been—cast from the womb, from the womb ; of my mother my God thou. ¹² Thou wilt not be far, from me for difficulty ; near for no helper. ¹³ Many calves have surrounded me, strong bulls of Bashan. ¹⁴ They have opened upon me their mouth, a lion tearing and bellowing. ¹⁵ As waters I have been diffused, and all my bones ; have separated themselves, my heart has been as wax melted in the middle of my viscera. ¹⁶ My strength has been—dried as an earthen pot, my tongue :—joined to my jaws and for the dust of death, thou shalt place me. ¹⁷ For dogs have surrounded me, the assembly ; of the—wicked as a lion—have pierced my hands : and feet : ¹⁸ I shall number all my bones ; they—shall stare and shall look upon me. ¹⁹ They shall divide my garments : for them and upon my clothing, they—shall cast the lot. ²⁰ And thou, O Jehovah, wilt not be—distant, my strength ; to my help ; hasten.—²¹ Rescue from the sword my soul : from the hand : of the dog, my darling ;—²² Save me from the mouth of the lion, from the horns : of the—unicorn, thou hast heard me. ²³ I will declare thy name to my brethren in the middle of the congregation I will praise thee. ²⁴ Ye—who fear Jehovah, praise him the whole seed of Jacob, glorify him, and fear from the whole seed of Israel. ²⁵ For he has not scorned and he has not despised the humility ; of the poor, and he—has not hidden his—face from him, when—he cried to him, he has heard. ²⁶ From thee my praise ; in the congregation much, my vows I shall pay before those—who fear him. ²⁷ The—poor shall eat and shall be—satisfied, they shall praise Jehovah—who seek him, your heart shall live for an age. ²⁸ Shall remember and shall turn to Jehovah all the ends of the earth : and shall bend themselves before thee, all the families ; of the nations. ²⁹ Because to Jehovah the kingdom ; and ruling

PSALMI 21. 22. כב

13 14 כי תשיתמו שכם במיתריך תכונן על-פניהם : רומה

יהוה בעוזך נשירה ונזמרה גבורתך : כב

2 א למנצח על-אילת השחר מזמור לדוד : אלו אלו למה

3 עזבתני רחוק מישועתי דברי שאגתי : אלו אקרא יומם

4 ולא רענה ולילה ולא-דומיה לי : ואתה קדוש וישב

ה תהלות ישראל : כך בטחו אבותינו בטחו יתפלטמו :

6 7 אליך זעקו ונמלטו כך בטחו ולא-בושו : ואנכי תולעת

8 ולא-איש חרפת אדם ובזוי עם : כל-ראי ולעינו לו

9 יפטירו בשפה וניעו ראש : גל אליהוה ופלטוה וצילוה

י כי הפץ בו : כי-אתה גחוי מבטן מבטחי על-שדי אמי :

11 12 עליך השלכתי מרחם מבטן אמי אלו אתה : אל-תרחק

15 ממני כי-צרה קרובה כי-אין עוזר : סבבוני פרים רבים

14 אבירי בשן כתרונני : פצו עלי פיהם אריה טרף ושאג :

טו כמים נשפכתי והתפרדו כל-עצמותי היה לבי כדונג

16 נמם בתוך מעי : יבש כחרש כחי ולשוני מדבק מלקוחי

17 ולעפר-מות תשפתני : כי סבבוני כלבים עדת מרעים

18 דקיפוני כארי ידי ורגלי : אספר כל-עצמותי חמה

19 יביטו יראו-בי : יחלקו בגדי להם ועל-לבושי יפילו

כ גורל : ואתה יהוה אל-תרחק אילותי לעזרתי חושה :

21 22 הצילה מחרב נפשי מיד-כלב יחידתי : הושיעני מפי

25 אריה ומקרני רמים עניתני : אספרה שמך לאחי בתוך

24 קהל אהללך : יראי יהוה הללוהו כל-זרע יעקב

כה כבדוהו וגורו ממנו כל-זרע ישראל : כי לא-בוזה ולא

שקץ ענור עני ולא-הסתיר פניו ממנו ובשועו אלו

26 שמע : מאתך תהלתי בקהל רב נדרי אשלם נגד יראי :

27 יאכלו ענוים וישבעו יהללו יהוה דרשיו יחי לבבכם

28 לעד : יזכרו וישבו אליהוה כל-אפסי-ארץ וישתחוו

29 לפניך כל-משפחות גוים : כי ליהוה המלוכה

PSALMUS
XXII.
David do-
lores et se-
quentem
gloriam
ejus, de quo
vaticina-
tur, expri-
mit.

PSALM XXII. XXIII. XXIV. XXV.

the nations. ³⁰ They have eaten and they shall bend themselves all the fat ones of the earth : for his-face they shall bend all-who descend into, the dust, and his soul : has not lived. ³¹ A seed shall serve him it shall declare, for the Lord for a generation. ³² They shall côme and they-shall dèclare his righteousness ; for a people : bégotten for he has done.

PSALM XXIII.

¹ A song for David. Jehovah my shěpherd, I shall not fail. ² In păstures ; of budding he-shall cause to lie down to the wáters of-rest ; he shall lead me. ³ My soul : he shall turn, he shall lead me in the paths of righteousness, for the sake of his name. ⁴ Even because I shall wálk in the valley : of death's shade, I shall not fear évil, for thou with me, thy rod and thy staff ; they shall console me. ⁵ Thou shalt prepare for my-face a table, presence of my ênemies, thou hast anointed with oil my head, my cup ; exüberant ; ⁶ Even goodness and mercy shall follow me all the days of my lifě ; and I have dwelt in the house of Jehovah for length of days.

PSALM XXIV.

¹ For David a song, for Jehovah, the earth : and its fulness, the world ; and-who dwell in it. ² For he upon the waters has founded it and upon the rivers ; he shall strengthen it. ³ Who shall ascend to the mountain of Jehovah, and who shall stand in the place ; of his holiness. ⁴ Clean of hands and pure of heart, who has not received for vanity his soul : nor has been sworn for guile ; ⁵ He shall rêceive the blessing ; from Jehovah, and righteousness ; from the God of his salvation. ⁶ This the generation have sought him-who-seek thy-face O Jacob. Selah. ⁷ Ràise, O gates, your heads and be raised O ye gates, of an age, and shall ênter this King of glory. ⁸ Who this King of glory Jehovah strong and powerful, Jehovah strong in battle ; ⁹ Ràise, O gates your heads, and be raised O ye gates of an age, and shall ênter the King of glory : ¹⁰ Who has been this King of glory, Jehovah of armies, has been the King of glory.

PSALM XXV.

¹ For David to thee, O Jehovah, I will lift my soul : ² My God in thee I have hoped I shall not be-ashamed, shall not exult my enemies over me. ³ Even all-who wáit upon thee, shall not be-ashamed, those-who prevaricate vainly shall be-ashamed. ⁴ Thy ways : O Jehovah-cause me to knów thy foot paths ; teach me :-⁵ Cause me to walk in thy truth ; and teach me, for thou the God of my salvation, thee I have êxpected all the day. ⁶ Remember thy mercies O Jehovah, thy mercies for an age, they. ⁷ The sins ; of my youth and my prevarications thou wilt not remember, according-to thy mercy, remember for me, thou for the sake of thy goodness, O Jehovah. ⁸ Good and upright Jehovah, upon this he shall teach sinners in the way :

תהלים כב כג כד כה 22. 23. 24. 25.

ומושל בגוים : אכלו וישתחוו כל--דשני-- ל
ארץ לפניו יכרעו כל-יורדי עפר ונפשו לא חיה :
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לפני שלחן נגד צררי דשנת בשמן ראשי כוסי רויה :

PSALMUS
X X I I I.
Celebrat
gaudium et
consolatio-
nem pio-
rum. Deum
pastorem,
seque orem
facit ; atque
huc in ima-
gine conti-
nuo pergit.

אך טוב וחסד ירדפוני כל-ימי חיי ושבתי בבית-יהוה 6
לארך ימים : כד לדוד מזמור ליהוה הארץ א
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ולא נשבע למרמה : ישא ברכה מאת יהוה וצדקה ה

PSALMUS
X X I V.
Regnum
Dei cele-
brat, qui-
que ad illud
pertinent,
docet.

דורשו קרי
מאלהי ישעו : זה דור דרשו מבקשי פניך יעקב סלה : 6
שאו שערים ראשיכם והנשאו פתחי עולם ויבוא מלך 7
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ויבא מלך הכבוד : מי הוא זה מלך הכבוד יהוה צבאות י
הוא מלך הכבוד סלה : כה לדוד אליך א

PSALMUS
X X V.
Oratio Da-
vidis, pro
impetran-
da gratia et
iustitia, sin-
gulis peti-
tionibus fe-
re inter-
junctas di-
vini spiritus
responsio-
nes habens.

יהוה נפשי אשא : אלהי בך בטחתי אל-אבושה אל- 2
יעלצו אויבי לי : גם כל-יקוץ לא יבשו יבשו הבוגדים 3
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באמתך ולמדני כי-אתה אלהי ישעי אותך קויתי כל-
היום : זכר-רחמיך יהוה וחסדיך כי מעולם המה : 6
חטאות נעורי ופשעי אל-תזכר כחסדך זכר-לי-אתה 7
למען טובך יהוה : טוב-וישר יהוה עליכן יורה חטאים 8

PSALM XXV. XXVI. XXVII.

⁹ He shall direct the-měek, in judgment and he will teach the humble his way :
¹⁰ All the ways ; of Jehovah mercy and truth ; for those-who keep his covenant ;
 and his testimony ; ¹¹ For the sake-of thy name, O Jehovah, pardon my iníquity,
 for it has been-múltiplied. ¹² Who that very man fearing Jehovah, he will těach
 him in the way : he shall choose. ¹³ His soul : in good-shall ábide and his seed
 shall inherit the earth : ¹⁴ The secret of Jehovah for those-who fear him and his
 covenant : he-has made them to know. ¹⁵ My eyes : always to Jehovah, for he-
 shall leád from the net ; my feet : ¹⁶ Look to me and pity me, for alone and poor
 I. ¹⁷ The dístresses ; of my heart-have expanded, from my dífficulties,-réscue
 me : ¹⁸ See my affliction and my labour, and take away all my errors ; ¹⁹ Look
 upon my enemies, for they have been-múltiplied, and a hatred ; unjust they have
 hated me. ²⁰ Keep my soul :—save me, I shall not be-ashamed, for I have hóped
 in thee. ²¹ Pěrfectíon and rectítude shall keep me, for I have waited for thee.
²² Redeem, O God, the Israel from all his dífficulties ;

PSALM XXVI.

¹ For David, judge me, O Jehovah, for I in my íntegrity have walked, and in
 Jehovah I have trusted, I shall not move. ² Prove me, O Jehovah, and trý me
 purge my réins ; and my heart. ³ For thy mercy for the presence of my eyes :
 I myself have walked in thy truth ; ⁴ I have not sat with měn vain and with
 those-who conceal I shall not enter. ⁵ I have hated the assembly of the-wicked,
 and with the-ungodly I shall not sit. ⁶ I shall wash in innócency my hānds, and
 I shall surround thy altar, O Jehovah. ⁷ To hear with the voice of cónfession ;
 and—to tell all thy wonders ; ⁸ Jehovah I have loved the habitation of thy house
 and the place : of the tabernacle of thy glory. ⁹ Thou shalt not gather with sin-
 ners my soul : and with mortals of-blood my lífě ; ¹⁰ Who in their hands : lyíng and
 their right hand ; full ; of a bribe. ¹¹ And I, in my íntegrity, will wálk, redčem
 me and pity me. ¹² My foot : has stood in rectítude, in the assemblies I will
 bless Jehovah.

PSALM XXVII.

¹ For David, O Jehovah, my light, my salvation, from what shall I fear, Jeho-
 vah the strength of my life ; from what shall I be-afraid. ² When-the-wicked
 approach, against me—to eat my flesh, my ênemies and my haters for me, they have
 stumbled and have fallen. ³ If an army : shall encamp against me, my heart shall
 not fear, if war ; shall rise against me, in this I have been-safe. ⁴ One thing ; I
 have asked from the Jehovah, this ; I shall seek I have sát in the house of Jeho-
 vah, all the days of my life ;—to see the sweetness of Jehovah and—to enquire in
 his temple. ⁵ For he shall hide me, in his tabernacle,

PSALMI 25. 26. 27. כה כו כז

9 י בדרך : ידרך ענוים במשפט וילמד ענוים דרכו : כל-
 11 ארחות יהוה חסד ואמת לנצרי בריתו ועדתיו : למען-
 12 שמך יהוה וסלחת לעוני כי רב־הוא : מרזה האיש ירא
 15 יהוה יורנו בדרך יבחר : נפשו בטוב תלין וזרעו יירש
 טו 14 ארץ : סוד יהוה ליראיו ובריתו להודיעם : עיני תמיד
 16 אליהוה כי הוא־יוציא מרשת רגלי : פנה אלי וחנני
 17 כי־יחיד ועני אני : צרות לבבי הרחיבו ממצוקורני
 18 19 הוציאני : ראה עני ועמלי ושא לכל־חטאותי : ראה־
 כ איבי כי־רבו ושנאת חמס שנאוני : שמרה נפשי
 21 והצילני אל־אבוש כי־חסיתי כך : תס־וישר יצרוני כי
 22 קויתך : פדה אלהים את־ישראל מכל ערותיו :

PSALMUS
 XXVI.
 Exprimat
 David li-
 bertatem
 et fiduciam
 bonae con-
 scientiae,
 ejusque
 pondus a-
 pud Deum.

א כו לדוד שפטני יהוה כי אני בתמי הלכתי
 2 וביהוה בטחתי לא אמעד : בחנני יהוה ונסני צרופה
 3 כליותי ולבי : כי חסדך לנגד עיני והתהלכתי באמתך :
 4 לא־ישבתי עס־מתי־שוא ועם נעלמים לא אבוא :
 6 ה שנאתי קהל מרעים ועס־רשעים לא אשב : ארחץ
 7 בנקיון כפי וא־סבבה את־מזבחך יהוה : לשמע בקול
 8 תודה ולספר כל־נפלאותיך : יהוה אהבתי מעון ביתך
 9 ומקום משכן כבודך : אל־תאסף עס־חטאים נפשי ועס־
 י אנשי דמים חיי : אשר־בידיהם זמה וימינם מלאה
 11 12 שחד : ואני בתמי אלך פדני וחנני : רגלי עמדה במושור

PSALMUS
 XXVII.
 Quam pul-
 chrum bea-
 tumque sit
 in domo
 Domini
 continuo
 versari,
 eoque pra-
 sente et
 propitio
 frui.

א במקהלים אברך יהוה : כו לדוד יהוה
 2 אורי וישעי ממי אירא יהוה מעו־חיי ממי אפחד : בקרב
 עלי מרעים לאכל את־בשרי צרי ואיבי לי המה כשלו
 3 ונפלו : אם תחנה עלי מחנה לא־יירא לבי אם־
 4 תקום עלי מלחמה בזאת אני בוטח : אחת שאלתי
 מאת־יהוה אותה אבקש שבתי בבית־יהוה כל־ימי חיי
 ה לחזור בנעם־יהוה ולבקר בהיכלו : כי יצפנני

או בנעם־

PSALM XXVII. XXVIII. XXIX.

in the day of evil ; and he shall conceal me in the hiding place of his tabernacle, in a rock he shall exalt me. ⁶ And now, shall be-exalted my head, upon my enemies, my rounds, and I will sacrifice in his tabernacle sacrifices of thanksgiving ; I will sing and praise for Jehovah. ⁷ Hear, O Jehovah, my voice I will call, pity me and answer me. ⁸ For thee has said my heart, seek my-face, thy face, O Jehovah, I shall seek, ⁹ Thou shalt not hide thy-face from me, thou shalt not lean upon thy servant in thy wrath, my help ; thou hast been, thou shalt not leave me and thou shalt not forsake me, O God of my salvation. ¹⁰ For my father and my mother have forsaken me, and Jehovah shall gather me.—¹¹ Direct me, O Jehovah, thy way : and lead me in the path ; of rectitude, for the sake-of my enemies. ¹² Thou shalt not give me, to the desire : of my enemies, for they have risen against me, lying witnesses, breathing iniquity. ¹³ For-have I not believed—to see in the goodness of Jehovah in the land : of those-who live. ¹⁴ Wait to Jehovah, he has strengthened and he shall strengthen thy heart, and wait for Jehovah.

PSALM XXVIII.

¹ For David to thee, O Jehovah, I will cry, my rock thou shalt not be-silent, from me, lest thou shalt be-silent from me, and I have been assimilated with those-who descend to the ditch. ² Hear the voice of my supplications, when-I call to thee, when-I lift my hands : to the secret place of thy holiness, ³ Thou shalt not draw me with the-wicked, and with those-who work iniquity—who speak peace with their neighbour, and evil ; in their heart. ⁴ Give to them according-to their work, and according-to the evil ; of their works, according-to the work of their hands : give for them,—render their retribution for them. ⁵ For they shall not understand the works of Jehovah, and to the work of his hands : he shall destroy them and shall not build them. ⁶ Blessed Jehovah, for he has heard the voice of my prayers. ⁷ Jehovah my strength, my shield in him, my heart has hoped, and I have been helped, my heart shall rejoice, and from my song I-shall confess him. ⁸ Jehovah strength for them and the strength of salvation ; his anointed has been.—⁹ Save thy people : and bless thy heritage ; and feed them, and raise them, time an age.

PSALM XXIX.

¹ A song for David, give to Jehovah, sons of the-strong, give to Jehovah glory and strength. ² Give to Jehovah the glory of his name, bend yourselves for Jehovah in the glory ; of holiness. ³ The voice of Jehovah upon the waters, God of glory—has made to thunder, Jehovah upon many waters. ⁴ The voice of Jehovah in power, the voice of Jehovah in glory. ⁵ The voice of Jehovah has broken the cedars, and Jehovah shall break the cedars of Lebanon. ⁶ And he-shall cause them to leap as a calf, Lebanon and Sirion as the son of unicorns. ⁷ The voice of Jehovah dividing the flames ; of fire :

בסֶכָה ביום רעה יסתירני בסתר אהלו בצור ירוממני : בסכו קרי

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לבנון ושריון כמו בן־ראמים : קול־יהוה חצב להבות 7

PSALMUS
XXVII.
Precatio,
quâ ab im-
probis
violencia
et injuriis
luctari pe-
tit; et
gratiarum
actio pro-
exauditione.

PSALMUS
XXIX.
Regnum
Dei, cum
potentiâ
adventans,
concele-
brat; cunctis-
que sua-
det, ut sese
ei subjiciant.

PSALM XXIX. XXX. XXXI.

⁸ The voice of Jehovah—shall cause to trêmbles the desert, Jehovah—shall make to tremble the desert of Kadesh. ⁹ The voice of Jehovah—shall cause the hinds: to calve, and he shall discover the forests, and in his temple, all his has declared his glory. ¹⁰ Jehovah upon the déluge has sat, and Jehovah has sat King for an age. ¹¹ Jehovah shall gîve strength for his people: Jehovah shall bless his people: in peace.

PSALM XXX.

¹ A psalm a sông of the dedication; of the house for David. ² I will exalt thee, O Jehovah, for thou hast liftêd me up, and thou hast not gladdened my enemies for me. ³ Jehovah my God, I have cried to thee and thou shalt heal me. ⁴ Jehovah thou—hast caused to äscend from the grave: my soul: thou hast ënlivened me, when—I was descending into, the grave, ⁵ Sing for Jehovah his mercies and—cônfess the memory of his holiness. ⁶ For a moment in his fury,—life in his gôod-will, in evening shall rêmains wêeping, and for the morning jôy; ⁷ And I have said in my trănquillity; I shall not move for an age. ⁸ Jehovah, in thy gôod-will thou—hast made me to stand in my mountain of strêngth, thou—hast hidden thy—face, I have bêen terrified. ⁹ To thee, O Jehovah, I shall cry, and to Jehovah I shall address myself. ¹⁰ What utility in my blood, when—I dëscend to the pit,—shall the dust prâise thee,—shall it dëclare thy faithfulness. ¹¹ Hear, O Jehovah, and pîty me, O Jehovah be a helper for me. ¹² Thou hast turned my weeping, to singing for me, thou hast loosed my sackcloth, and thou shalt gird me, gladness; ¹³ For the sake—of, glory shall praise thee, and shall not be—silënt. Jehovah my God, for an age I shall prâise thee.

PSALM XXXI.

¹ To the conqueror, a song for David. ² In thee, O Jehovah, I have hōped, I shall not be—ashamed for an age, in thy righteousness, rescue me.—³ Incline to me thine ear; quickly—rêscue me, be for me, for a rock of strength, in the house of towers;—to—sâve me. ⁴ For my rock and my fortress; thou, and for the sake—of thy name thou shalt lëad me and thou shalt guide me. ⁵ Thou—shalt lëad me from that net; they have hidden for me, for thou my strength. ⁶ Into thy hand: I—shall commit my spirit: thou hast redëmed me, O Jehovah, the God of truth; ⁷ I have hated those—who observe vanities of rashness, and I to Jehovah have hōped. ⁸ I—will rêjôice and I shall be—glad, in thy mercy that thou hast seen my äffliction, thou hast known in straits; my soul: ⁹ Thou—hast not inclosed me in the hand: of an enemy, thou—hast made to stand in a broad place my feet: ¹⁰ Pity me, O Jehovah, for difficulty for me, has corroded, in wrath, my eye: my soul and my belly; ¹¹ For, have cōsumed for grîef my—life, my years; in groaning: has stumbled in iniquity my strêngth and my bones: have consumed. ¹² From all my enemies, I have bêen a reproach; and for my neighbours

PSALMI 29. 30. 31. כט ל לא

8 9 אש : קול יהוה יחיל מדבר יחיל יהוה מדבר קדש : קול
יהוה יחולל אילות ויחשף יערות ובהיכלו כלו אמר
11 כבוד : יהוה למבול ישב וישב יהוה מלך לעולם : יהוה
עז לעמו יתן יהוה יברך את עמו בשלום : ל

PS. X. X. X.
David ab
exilio re-
versus, Deo
gratias
agit, quod
facultatem
sibi rursus
dedisset,
dedican-
dæ, atque
habitandæ
domus suæ.

2 א מזמור שיר-חנכת הבית לדוד : ארוממך יהוה
5 כי דליתני ולא-שמחת איבי לי : יהוה אלהי שועתי אליך
4 ותרפאני : יהוה העלית מן-שאוֹל נפשי חייתני מיוֹרדי-
מירדי ק' 6 בור : זמרו ליהוה חסידיו והודו לזכר קדשו : כי רגע
7 באפו חיים ברצונו בערב ילון בכי ולבקר רנה : ואני
8 אמרתי בשלוי בל-אמוט לעולם : יהוה ברצונך
9 העמדתה להררי עז הסתרת פניך הייתי נבהל : אליך
י יהוה אקרא ואל-יהוה אתחנן : מה-בצע בדמי ברדתי
11 אל-שחת היודך עפר היגיד אמתך : שמע-יהוה וחנוני
12 יהוה היה-עֶזֶר לי : הפכת מספדי למחול לי
13 פתחת שקי ותאזוני שמחה : למען יזמרך כבוד
ולא ידם יהוה אלהי לעולם אודך :

כ"א עוז

PS. XXXI.
In persona
sua, perpetuum, fide-
lium statu-
tum et luc-
tam inter
improbos,
in hoc se-
culo, ex-
primit.

א למנצה מזמור לדוד : לא
2 בך-יהוה חסיתי אל-אבושה לעולם בצדקתך פלטני :
3 הטה אלי אונך מהרה הצילני היה לי לצור מעוז לבית
4 מצודות להושיעני : כי סלעי ומצודתי אתה ולמען
ה שמך תנחני ותנהלני : תוציאני מרשת זו טמנו לי כי
6 אתה מעוז : בידך אפקיד רוחי פדיתה אותי יהוה
7 אל אמת : שנאתי השמרים הבלי-שוא ואני אל-יהוה
8 בטחתי : אגילה ואשמחה בהסדך אשר ראית את-עני
9 ידעת בצרות נפשי : ולא הסגרתני ביד אויב העמדת
י במרחב רגלי : חנני יהוה כי צר-לי עישה בכעס עיני
11 נפשי ובטני : כי כלו ביוגן חיי ושנותי באנחה כשל
12 בעוני כחי ועצמי עששו : מכל-צוררי היירתי הרפה

PSALM XXXI. XXXII. XXXIII.

very much, and a fear to my acquaintances, those—who sēe me without have wandered from me. ¹³ I have been given as dēad from heart, I have been as vessels of destruction. ¹⁴ For I have heard the cālumny ; of māny, fear about, when— they have cōsulted together against me to take my soul : they have consulted. ¹⁵ And I in thee have trusted, O Jehovah, I have said, my God thou. ¹⁶ In thy hand : my times :—sāve me from the hand : of my enemies, and from those—who persecute me.—¹⁷ Make to shīne thy face, upon thy servant,—sāve me in thy mercy. ¹⁸ O Jehovah, I shall not be—ashamed, for I have called upon thee, the—wicked shall be—ashamed, they shall be—cūt off, for the grave : ¹⁹ Shall be—dūmb lips ; of a lie those—who—speak against the just, hard in pride and contempt. ²⁰ How mūch thy good which thou hast concealed for those—who fear thee, thou hast wrought for those—who trūst in thee, presence sons of Adam. ²¹ Thou—shalt hide them in the hiding plāce of thy face, from the liftings of man thou shalt conceal them, in the tabernacle ; from the contention of tongues : ²² Blessed Jehovah, for he—has magnified his mercy for me, in a city ; fortified. ²³ And I have said, when—I was in haste, I have been cut off, from the presence of thine eyes : but thou hast heard the voice of my supplications ; when—I call to thee. ²⁴ Love the Jehovah, all ye his sanctified, Jehovah guarded the—faithful and—rendered upon the extreme working pride ; ²⁵ Be—strong, and he shall strengthen your heart all—who hope for Jehovah.

PSALM XXXII.

¹ For David understanding, O the—blessedness lifted transgression, covered sin ; ² O the—blessedness of the man, for him, Jehovah shall not impute īniquity, and not in his spirit : guile ; ³ For I—have been—silent, have grown—ōld my bones : in my crying ; all the day. ⁴ For daily and night shall be—heavy upon me, thy hand : has been turned my greenness in the—dryness of sūmmer. Selah. ⁵ My sin ; I—shall make knōwn to thee, and my īniquity I have not cōncealed, I have said I will confess upon me, my transgressions for Jehovah and thou hast sent away the iniquity of my sin. Selah. ⁶ Upon this, every merciful person shall address himself to thee, for the time : of finding truly, for the inundation of māny waters to him it—shall not cōme. ⁷ Thou a hiding place for me, from difficulty thou shalt kēep me, songs of deliverance thou shalt surround me. Selah. ⁸ I—will cause thee to understand, I will órder thee in the way : which thou shalt wālk, I will counsel upon thee my eye : ⁹ Thou shalt not bē as the horse, as the mule not ūnderstanding, in bridle, and rein, his mōuth, for restraint not to approach to thee, ¹⁰ Māny sorrows for the wicked, and—trusting in Jehovah, mercy shall surround him. ¹¹ Rejoice in Jehovah, and rejōice ye—just, and—prāise him all—upright of heart.

PSALM XXXIII.

¹ Exult O ye—just

תהלים לא לב לג 31. 32. 33.

ולשכני מאד ופחד למידעי ראי בחוץ נדדו ממני :

14 15 נשכחתי כמת מלב הייתי ככלי אבד : כי שמעתי דבת

רבים מגור מסביב בהוסדם יחד עלי לקחת נפשי זממו :

16 ואני עליך בטחתי יהוה אמרתי אלהי אתה : בידך

17 עתתי הצילני מיד-אויבי ומרדפי : האירה פניך על-

18 עבדך הושיעני בחסדך : יהוה אלאבושה כי קראתיך

19 וישו רשעים ודמו לשאול : תאלמנה שפתי-שקר

הדברות על-צדיק עתק בגאווה ובוז : מה רב טובך

כ"א לחס

אשר-צפנת ליראיך פעלת לחוסים כך נגד בני אדם :

21 תסתירם בסתר פניך מרכסי איש תצפנם בסכה מריב

22 לשנות : ברוך יהוה כי הפליא חסדו לי בעיר מצור :

23 ואני אמרתי בחפזי נגרותי מנגד עיניך אכן שמעת קול

24 תחנוני בשועי אליך : אהבו את-יהוה כל-חסידיו אמונים

נצר יהוה ומשלם על-יתר עשה גאווה : חזקו ויאמין

כח לבבכם כל-המיחלים ליהוה : לב לדוד א

PSALMUS
X X X I I.
Psalmus
docens qua
in re pec-
catoris jus-
tificatio et
salus con-
sistat.

2 משכיל אשרו נשוי-פשע כסוי חטאה : אשרי-אדם לא

3 יחשב יהוה לו עון ואין ברוחו רמיה : כי החרשתי בלו

4 עצמי בשאגתי כל-היום : כי יומם ולילה תכבד עלי

ידך נהפך לשדי בחרבוני קיץ סלה : חטאתי אודיעך

כ"א
בחרבני

ה ועוני לא-כסיתי אמרתי אודה עלי פשעי ליהוה

6 ואתה נשאת עון חטאתי סלה : על-זאת יתפלל

כל-חסיד אליך לעת מצא רק לשטף מים רבים

7 אליו לא יגיעו : אתה סתר לי מצר תצרני רני פלט

8 תסובבני סלה : אשכילך ואורך בדרך-זו תלך איעצה

9 עליך עיני : אל-תהיו כסוס כפרד אין הבין במתג-

10 ורסן עדיו לבלום בל קרוב אליך : רבים מכאובים

כ"א קרב

י לרשע והבוטח ביהוה חסד יסובבנו : שמחו ביהוה

11 וגילו צדיקים והרנינו כל-ישרי-לב : לג רננו א

PSALMUS
X X X I I I.
Hymnus.

PSALM XXXIII. XXXIV.

in Jehovah, for the-upright, fair ; praise ;—² Cónfess for Jehovah, on the harp, on Nebel, decachord sing for him. ³ Sing for him a song new,—bless him singing with a noise ; ⁴ For right the word of Jehovah, and all his works in fidelity ; ⁵ He hath loved righteousness ; and judgment, mercy of Jehovah the earth : full ; ⁶ By the word of Jehovah the heavens have been mǎde, and by the breath : of his mǎuth, all their army. ⁷ Gathering as a heap the waters of the sea, giving in masses the—deep ; ⁸ Shall fear from Jehovah all the earth : from him shall fear all the inhabitants of the world ; ⁹ For he hath said it and it has bēen, he has commanded and it shall stand. ¹⁰ Jehovah—has made vǎin, the cǒunsel of the nations, he—has made vǎin the thoughts ; of the people : ¹¹ The cǒunsel of Jehovah for an age shall stand, the thoughts ; of his heart, for a time and time. ¹² O the—blessedness of the nations, which Jehovah their God, the people : he has chosen for inheritance ; for him. ¹³ From the heavens Jehovah—has loòked, he has seen all the sons of Adam. ¹⁴ From the habitation of his sitting ; he—hath looked upon all the inhabitants of the earth : ¹⁵ That hath formed, at once, their heart—cǒnsidering all their works. ¹⁶ A king has not been sǎved, in the mǔltitude of an army, the powerful shall not escape in the grēatness of pǒwer. ¹⁷ Deceiving the horse for safety ; and in the grēatness of his strength, he shall not rescue. ¹⁸ Behold the eye : of Jehovah to those—who fear him, and—who hope for his mercy.—¹⁹ To—rèscue from death their soul : for them to live in famine. ²⁰ Our soul : has wǎited for Jehovah, our strength and our shield he. ²¹ For in him shall our heart rejoice, for in the name of his holiness we have hoped. ²² Thy mercy shall be, O Jehovah, upon us which as we have hoped in thee.

PSALM XXXIV.

¹ For David when—he chǎnged his countenance, for the face of Abimelech, and he shall expel him and he has gone. ² I shall bless the Jehovah in all time : always his praise ; in my mǎuth. ³ In Jehovah my soul : itself shall praise, the hǔmble shall hear and shall rejoice. ⁴ Praise for Jehovah with me and we shall exalt his name, at once, ⁵ I have sought the Jehovah and he has answered me, and from all my fears ; he—has rèsued me. ⁶ They—have loòked to him, and have been enlightened, and their faces shall not be—ashamed. ⁷ This hǔmble has cried and Jehovah has heard, from all his difficǔlties ; he—has sǎved him. ⁸ The angel Jehovah has encamped round for those—who fear him, and he shall rescue them. ⁹ Taste and see for good Jehovah. O the—blessedness of the man, shall hope in him. ¹⁰ Fear the Jehovah, O ye his separated, for no want for those—who fear him. ¹¹ The young lions have been—pǒor, and have suffered hunger, and those—who seek Jehovah shall not want all good. ¹² Cǒme

לג לִד. PSALMI 33. 34.

potentiam,
sapientiam
et miseri-
cordiam
Dei cele-
brans.

- 2 צדיקים ביהוה ליִשרים נאווה תהלה : הודו ליהוה
3 בכנור בנבל עשור זמרו־לו : שירו־לו שיר חדש היטיבו
4 נגן בתרועה : כי־ישר דברי־הוה וכל־מעשהו באמונה :
6 ה אהב צדקה ומשפט חסד יהוה מלאה הארץ : ברבר
7 יהוה שמים נעשו וברוח פיו כל־צבאם : כנס כנר מו
8 הים נתן באוצרות תהומות : ייראו מיהוה כל־הארץ
9 כִּמְנו יגורו כל־יִשְׁבֵי תבל : כי הוא אמר ויהי הוא
י צוה ויעמד : יהוה הפיר עצת־גוים הניא מחשבות
11 עַמִּים : עצת יהוה לעולם תעמד מחשבות לבו לדר
12 ודר : אשרי הגוי אשר־יהוה אלהיו העם בחר לנחלה
13 לו : משמים הביט יהוה ראה את־כל־בני האדם :
טו 14 ממכון־שבתו השגיח אל כל־יִשְׁבֵי הארץ : הִצִּיר יחד כ"א הִצִּיר
16 לבם המבין אל־כל־מעשיהם : אין המלך נושע ברב־
17 חיל גבור לא־יִנְצַל ברב־כח : יִשְׁקַר הסוס לתשועה
18 וברב חילו לא ימלט : הנה עין יהוה אלי־ראיו למיחלים
כ 19 לחסדו : להציל ממות נפשם ולהיותם ברעב : נפשנו
21 חכתה ליהוה עֲזָרְנוּ וּמִגִּנְנוּ הוּא : כי־בו יִשְׁמַח לבני
22 כי בשם קדשו בטחנו : יהי־חסדך יהוה עלינו כאִשֶׁר
א יחלנו לך : לִד לְדוֹד בשנותו את־טַעְמו־לִפְנֵי
2 אֲבִימֶלֶךְ ויגרשֶׁהוּ וילך : אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֶרְת
3 תמיד תהלתו בפי : ביהוה תתהלל נִפְשִׁי וישמעו עֲנוּיִם
ה 4 וישמחו : גדלו ליהוה אֶתִּי ונְרוֹמְמָה עִמּוֹ יַחְדּוֹ : דרשתי
6 אֶת־יְהוָה וַעֲנֵנִי וּמִכָּל־מְגֻרֹתַי הִצִּילֵנִי : הִבִּיטִי אֵלָיו כ"א רתי
7 ונִדְּהָרוּ וּפְנִיָהֶם אֶל־יִחְפְּרוּ : זֶה עָנִי קִרָא ויִדְּוָה שִׁמְעַ
8 וּמִכָּל־צָרוֹתַי הוֹשִׁיעֵנִי : חָנָה מִלֶּאךָ־יְהוָה סָבִיב לִירְאֵיו
9 ויִחְלָצֵם : טַעְמוּ וראו כי־טוב יהוה אִשְׁרֵי הַגִּבּוֹר יַחְסֶה־
י בו : יִרְאוּ אֶת־יְהוָה קִדְּשׁוּ כִּי־אֵין מַחְסוֹר לִירְאֵיו :
11 כִּפְרִים רְשׁוּ ורַעְבוּ ודרשי יהוה לֹא־יַחְסְרוּ כֹל־טוֹב :

PSALMUS
LXXXIV.
David in
proprio
exemplo
extollit
providenti-
am et cu-
ram Dei
erga eos,
qui ad ip-
sum confu-
giunt.

PSALM XXXIV. XXXV.

O ye sons, hear for me, the fear ; of Jehovah I shall teach you. ¹³ What the man who has desired—life ; he has desired dāys that—he may behold good. ¹⁴ Keep thy tongue : from evil ; and thy lips ; from speaking guile. ¹⁵ Depart from evil ; and do good, seek peace and pursue it. ¹⁶ The eyes : of Jehovah upon the—righteous, and his ears ; to their cry ; ¹⁷ The face of Jehovah against those—who work evil, for the piercing from the earth : their memory. ¹⁸ They have cried, and Jehovah has heard, and from their straits ; he—has rescued them. ¹⁹ Near Jehovah for the—contrite of heart, and the—worn of spirit : he—has saved. ²⁰ Māny ; the evils ; of the just, and from them all he shall resue him. ²¹ Keeping all his bones ; one from them not worn. ²² Evil ; shall slay the wicked, and those—who hate the just shall be—destroyed. ²³ Jehovah has redeemed the soul : of his servants, and all—who trust in him shall not be—destroyed.

PSALM XXXV.

¹ For David, contend O Jehovah, my—contender, fight my—fighter,—² Take shield and buckler ; and rise in my help ; ³ And—bring forth the spear ; and shut, to oppose those—who pursue me, say for my soul : I thy salvation ; ⁴ They shall be—ashamed and shall blush—who—seek my soul : they shall turn backwards and shall be—ashamed—who meditate my evil ; ⁵ They shall be as chaff for the face of the wind : and the angel Jehovah has impelled. ⁶ Darkness shall be their way : and—slipperiness ; the angel Jehovah pursuing them. ⁷ For without cause they have concealed for me a ditch their net ; without cause they have dug for my soul : ⁸ Falsehood ; shall come to him, he has not known, and his net ; which he has hidden, shall take him with falsehood ; he shall fall in it. ⁹ And my soul : shall rejoice in Jehovah, shall be—glad in his salvation ; ¹⁰ All my bones ; shall say Jehovah who as thou,—snatching the afflicted from the stronger than he, and the poor and needy from destroying him. ¹¹ Witnesses lying shall rise what I have not known they shall ask me. ¹² They shall return evil ; for good, barrenness for my soul. ¹³ And when—they were sick, my garment sackcloth, I have afflicted in fasting my soul : and my prayer ; in my bosom shall return. ¹⁴ As a friend, as a brother for me, I myself have walked as mourning a mother, mourning I have humbled. ¹⁵ And in my shutting up they have been—glad, and have been numbered, have been numbered against me shut up, and I have not known, they have torn and have not been—silent. ¹⁶ With impostors, mockers at feasts, they have gnashed upon me their teeth : ¹⁷ Lord, according—to what thou shalt see,—bring back my soul : from their desolations from lions, my darling. ¹⁸ I will praise thee, in the meeting numerous in the people :—strong, I will praise thee. ¹⁹ My enemies shall not rejoice for me falsely

תהלים לד לה 34. 35.

לְכֹרֶבְנִים שִׁמְעוּ־לִי יְהוָה אֲלֹמֹדֶכֶם: מִי־הָאִישׁ 13 12

הַחֲפִץ חַיִּים אֲהַב יָמִים לְרֵאוֹת טוֹב: נֹצֵר לְשׁוֹנֶךְ מָרַע 14

וּשְׁפָרוֹךְ מַדְבַּר מִרְמָה: סוֹר מָרַע וְעִשְׂה־טוֹב בִּקֵּשׁ טוֹ

שָׁלוֹם וּרְדָּפָהוּ: עֵינֵי יְהוָה אֶל־צְדִיקִים וְאֲזִינוּ אֶל־ 16

שׁוֹעֲתָם: פָּנֵי יְהוָה בַּעֲשֵׂי רַע לַהֲכָרִית מֵאֶרֶץ זָכָרִים: 17 ב"א בערשי

צַעֲקוּ וַיְהוֶה שִׁמְעַע וּמִכָּל־צָרוֹתָם הֲצִילָם: קְרוֹב יְהוָה 19 18

לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְאֵי־רוּחַ יוֹשִׁיעַ: רַבּוֹת רַעוֹת צָדִיק כֹּ

וּמִכָּלֶם יִצִּילֵנוּ יְהוָה: שֹׁמֵר כָּל־עֲצֻמוֹתָיו אַחַת מֵהֵנָּה 21

לֹא נִשְׁבְּרָה: תִּמּוֹתַת רִשְׁעָה וּשְׁנֵאֵי צָדִיק יֵאֻשְׁמוּ: 22

כּוֹדֶה יְהוָה נֶפֶשׁ עַבְדּוֹ וְלֹא יֵאֻשְׁמוּ כָּל־הַחוֹסִים בּוֹ: 23 בנ"א פדה

לֵה לְדוֹד רִיבָה יְהוָה אֶת־יָרִיבֵי לֶחֶם אֶת־אֶ

לְחֵמִי: הַחֲזֹק מִגֵּן וְצָנָה וְקוֹמָה בַּעֲזָרָתִי: וְהִרְק חֲנִית 3 2

וּסֹגֵר לְקִרְאָתָהּ רַדְפֵי אָמַר לְנַפְשִׁי יִשְׁעֲתֶךָ אָנֹכִי: יֵבֶשׁוּ 4 ב"א וסגור

וַיִּכְלְמוּ מִבִּקְשֵׁי נַפְשִׁי יִסְגּוּ אַחֲוֹר וַיַּחֲפְרוּ חֲשָׁבֵי רַעֲתִי:

יִהְיוּ כַּמֵּץ לַפְּנִי־רוּחַ וּמִלֵּאךְ יְהוָה דָּחָה: יִהְי־דֹרְכֶם הֵ 6 ב"א דוחה

חֶשֶׁךְ וַחֲלָקְלָקֶת וּמִלֵּאךְ יְהוָה רַדַּפֶּם: כִּי־חָנַם טַמְנוּ־ 7 ב"א וחלקלקות

לִי שַׁחַת רִשְׁתָּם חָנַם חֲפְרוּ לְנַפְשִׁי: תִּבּוֹאָהּ שׁוֹאָה לֹא 8

יָדַע וּרְשָׁתוֹ אִשְׁר־טָמֵן תִּלְכְּדוּ בִּשְׁוֹאָה וּפְלִיבָה: וּנַפְשִׁי 9

תִּגִּיל בִּיהוָה תִּשִּׁישׁ בִּישׁוֹעָתוֹ: כָּל עֲצֻמוֹתַי תֹּאמַרְנָה י 10 ב"א עצמותי

יְהוָה מִי כַּמּוֹךְ מִצִּיל עֲנִי מִחֲזֹק מִמֶּנּוּ וְעֵינֵי וְאִבּוֹן מִגִּזְלוֹ:

יִקּוֹמוּן עֲדֵי חֲמָם אֲשֶׁר לֹא־יָדַעְתִּי יִשְׁאֲלוּנִי: וַיִּשְׁלֹמוּנִי 12 11

רַעְיָה תַּחַת טוֹבָה שְׂכֹל לְנַפְשִׁי: וְאֲנִי בַּחֲלוֹתָם לִבּוֹשִׁי 13

שָׁק עֲנִיתִי בָצוּם נַפְשִׁי וּתְפַלְתִּי עַל־חִיקִי תִּשׁוּב: כִּרְע 14

כֹּאֵח לִי הִתְהַלַּכְתִּי כֹּאֲבֵל־אֵם קִדְר שַׁחוֹתִי: וּבִצְלָעֵי טוֹ

שִׁמְחוּ וְנֹאֲסָפוּ־נֹאֲסָפוּ עָלַי נָכִים וְלֹא יָדַעְתִּי קִרְעוּ וְלֹא־

דָּמוּ: בַּחֲנָפִי לַעֲגִי מַעֲוֹג חֲרָק עָלַי שְׁנִימוּ: אֲדַנִּי כִּמְהָ 17 16

תִּרְאָה הַשִּׁיבָה נַפְשִׁי מִשְׁאֵיהֶם מִכַּפִּירִים יַחֲיִידָתִי: אֹדֹךְ 18

בַּקָּהֶל רַב בַּעַם עֲצוּם אֶהְלֹלךְ: אֶל־יִשְׁמַחוּ־לִי אִיבֵי 19

PSALM XXXV. XXXVI. XXXVII.

—who hate me, for nought, they shall shut the eye: ²⁰ For they shall not speak peace, and against the—humble of the earth: they shall conceive the words of—fraud; ²¹ And they—shall open against me their mōuth, they have said well, well, our eye: has sēen it. ²² Thou hast seen, O Jehovah, thou shalt not be—silent, O Lord; thou shalt not be—far from me.—²³ Rise and—āwake for my judgment, my God and my Lord, for my cāuse. ²⁴ Judge me according—to thy righteousness, O Jehovah my God, and they shall not rejoice for me. ²⁵ They shall not say in their heart, well our soul: they shall not say, we have wounded him. ²⁶ They shall be—āshamed and shall blush together—who rejoice my ēvil; they shall be—covered with, shāme; and blushing;—who magnify against me. ²⁷ They shall prāise and rejoice—desiring my righteousness, and they shall declare, continually shall magnify Jehovah that has desired the peace of his servant. And my tongue: shall speak thy righteousness all the day thy prāise;

PSALM XXXVI.

¹ To the conqueror for the servant of Jehovah for David. ² The transgressor has said for the wicked, in the middle of his heart, no fear of God for the presence of his eyes: ³ For he—has flattered to him with his eyes: that—he may find his iniquity—to hate. ⁴ The words of his mōuth iniquity and guile; he has failed—to—understand that—he may cause good. ⁵ Iniquity he shall meditate; upon his bed, he himself shall stand upon a way: not good, ēvil; he shall not throw away. ⁶ Jehovah in the heavens thy mercy, thy truth; to the clouds. ⁷ Thy righteousness; as the mountains of God, thy judgments a deep; grēat; man and beast: thou—shalt sāve, O Jehovah. ⁸ How precious thy mercy, O God, the sons of Adam in the shade of thy wings: shall trūst. ⁹ They shall be—wātered from the fatness of thy house, and the torrent of thy pleasures thou shalt water them. ¹⁰ For with thee the fountain of—līfe; in thy light, we have seen light. ¹¹ Extend thy mercy for those—who know thee—and thy righteousness; for the—upright of heart. ¹² The foot: of pride; shall not come upon me, and the hand: of the—wicked shall not rēmove me, ¹³ There they have fallen—who work iniquity, they have been—driven back, and have not been—able to rise.

PSALM XXXVII.

¹ For David, shalt thou not thyself būrn agānst the—wicked? shalt thou not be—jealous against those—who wōrk iniquity? ² For as the herb, shall they be—cūt down, and as the grass budding they shall fāll. ³ Trust in Jehovah and do good, inhabit the earth: and feed truth; ⁴ And delight thyself upon Jehovah, and he shall gīve for thee the desires; of thy heart. ⁵ Rōll upon Jehovah thy way: and hope upon him, and he will do. ⁶ And he—shall lēad forth, as the light thy righteousness, and thy judgment as—light. ⁷ Be—silent for Jehovah, and thou thyself wait for him, thou shalt not

PSALMI 35. 36. 37. לה לו לו

כ שקר שנאי חנם יקרצו-עין: כי לא שלום ידברו ועל
 21 רגעי-ארץ דברי מרמות יחשבון: וירחיבו עלי פיהם
 22 אמרו האח האח ראתה עיננו: ראיתך יהודה אל-
 23 תחרש אדני אל-תרחק ממני: העירה והקיצרה
 24 למשפטי אלהי ואדני לריבי: שפטני כצדקך יהודה
 כה אלהי ואל-ישמח-לי: אל-יאמרו בלבם האח נפשנו
 26 אל-יאמרו בלענוהו: יבשו ויחפרו יחדו שמחי רעתי
 27 ילבשו-רבשת וכלמה המגדילים עלי: ירנו וישמחו
 חפצי צדקי ויאמרו תמיד יגדל יהודה ההפין שלום
 28 עבדו: ולשוני תהגה צדקך כל-היום תהלתיך:

PSALMUS
 XXXV.
 Describit
 cogitationes
 et malitiam
 improborum
 atque gratiam
 Dei erga suos
 celebrat,
 ejusque
 continuat-
 iue et augmen-
 tum petit.

א 2 לו למנצח לעבדי-הוה לדוד: נאם-פִּשֶׁע
 3 לרשע בקרב לבי אין-פחד אלהים לנגד עיניו: כי-
 4 החליק אליו בעיניו למצא עונו לשנא: דברי-פיו און
 ה ומרמה חדל להשכיל להיטיב: און יחשב על-משכבו
 6 יתיצב על-דרך לא-טוב רע לא ימאס: יהוה בהשמים
 7 חסדך אמונתך עד-ישחקים: צדקתך כהררי-אל
 8 משפטך תהום רבה אדם ובהמה תושיע יהוה: מה-
 9 יקר חסדך אלהים ובני אדם בצל כנפיך יחסיון: ירוין
 , מדשן ביתך ונהל עדניך תשקם: כי עמך מקור חיים
 11 באורך נראה-אור: משך חסדך לידעיק וצדקתך
 12 לישרי-לב: אל-תבואני רגל גאווה ויד רשעים אל-
 13 תנדני: שם נפלו פעלי און דחו ולא-יכלו קום:

כ"א משוך

PSALMUS
 XXXVII.
 Hortatur
 pios, ne
 gravius commove-
 antur rebus
 secundis
 improbo-
 rum: ip-
 siusque bea-
 tum suum
 statum,
 et feli-

א 2 לו לדוד אל-תתחר במרעים אל-תקנא
 בעשי עולה: כי כחציר מהרה ימלו וכירק דשא יבולן:
 3 בטח ביהוה ועשה-טוב שכן-ארץ ורעה אמונה:
 4 והתענג עלי-הוה ויתן-לך משאלות לבך: גול על-
 יהוה דרכך ובטח עליו והוא יעשה: והוציא כאור
 6 צדקך ומשפטך כצהרים: דום ליהוה והתחולל לו

כ"א
 יבולן 2

כ"א
 לת 6

PSALM XXXVII.

contend—in causing to prosper his way : with the man making ābominations ;
⁸ Cēase from wrath and forsake fūry ; thou shalt not contend yea—to-ēvil ; ⁹ For
 the-wicked shall be-cut off, and those—who wait for Jehovah, shall inherit the
 earth : ¹⁰ And as yet a little, and not the wicked, and thou thyself hast cōsidered
 upon his place : and not it. And the-hūmble shall possess the earth : and they
 themselves have been-delighted upon the mūltitude of peace. ¹² The wicked has
 thought against the just, and has gnashed upon him his tēeth : ¹³ The Lord shall
 laugh for him, for he has seen that his day shall come. ¹⁴ The-wicked have un-
 sheathed the sword ; and have stretched their bow : that-they-might cause to
 fāll the pōor and nēedy that-they might slay the-upright of the way : ¹⁵ Their
 sword ; shall enter in their heart, and their bows : shall be-broken. ¹⁶ Good the
 little for the just, before the plēnty of the-ungodly-much. ¹⁷ For the arms ; of
 the-wicked shall be-broken, and Jehovah has sustained the-just. ¹⁸ Jehovah has
 known the days of the-perfect, and their inheritance ; for an age shall be. ¹⁹ They
 shall not be-āshamed in the time : of ēvil ; and in the days of famine, they shall
 be-satisfied. ²⁰ For the-wicked shall perish and the haters of Jehovah, as the
 precious of lambs shall be-tāken away, in smoke they shall be-taken away.
²¹ The wicked has borrowed and will not return, and the just has been-gratified
 and has been given. ²² For the-blessed of him shall inherit the earth : and the-
 cursed of him shall be-cut off, ²³ From Jehovah the steps of a man have been-
 directed and his way : he shall choose. ²⁴ For he shall fāll, he shall not be-cāst
 down, for Jehovah has supported his hand : ²⁵ A boy I have bēen even I have
 been-old, and I have not sēen the just forsaken, and his seed-seeking bread.
²⁶ Every day he has been-satisfied,—and lending and his seed for a blessing ; ²⁷ Re-
 cede from ēvil, and do good and dwell for an age. ²⁸ For Jehovah has loved judg-
 ment, and he shall not leave his-sanctified, for an age they have been kept, and
 the seed of the-wicked has been cut off. ²⁹ The-just shall inherit the earth : and
 shall dwell for time upon it. ³⁰ The mōuth of the just speak wisdom ; and his
 tongue : shall speak judgment. ³¹ The law ; of his God in his heart, and his steps
 shall not move. ³² The wicked has looked for the just—and seeking—to-kill him.
³³ Jehovah shall not leave him in his hand : and he-shall not condemn him, when
 —he shall be judged. ³⁴ Wait upon Jehovah and keep his way : and he shall exalt
 thee, that—thou mayest inhērit the earth : when—the-wicked are cut off, thou shalt
 behold. ³⁵ I have seen the wicked strong and diffusing himself, as a green laure^l.
³⁶ And he shall pass and behold not it, I shall seek him and he has not been
 found. ³⁷ Observe the pērfect and behold the upright, for the latter ; for man
 peace. ³⁸ And transgressors shall be destroyed together,

תהלים לו 37.

8 אֶל־תִּתְחַר בַּמַּצְלִיחַ דְּרָכּוֹ בְּאִישׁ עֲשֵׂה מַזְמוֹת : הִרְף־
 9 מֵאֵף וְעֹזֵב חֲמָה אֶל־תִּתְחַר אַךְ־לַהֲרֹעַ : כִּי מִרְעִים cem prosperumque tentationum istarum exitum, ob oculos ponit.
 י יִכְרֹתוֹן וְקוֹי יִהְיֶה הִמָּה יִרְשׁוּ־אָרֶץ : וְעוֹד מַעֵט וְאֵין י
 11 רָשָׁע וְהַתְּבוֹנֶנֶת עַל־מִקּוֹמוֹ וְאִינְנוּ : וְעֲנוּיִם יִרְשׁוּ־אָרֶץ
 12 וְהַתְּעַנְּנוּ עַל־רֹב שְׁלוֹם : זִמָּם רָשָׁע לְצַדִּיק וְחָרָק
 13 עָלָיו שְׁנוֹי : אֲדָנִי יִשְׁחַקְלוּ כִּי־רָאָה כִּי־יָבֹא יוֹמוֹ :
 14 חָרָב פִּתְחוּ רָשָׁעִים וּדְרָכּוֹ קִשְׁתָּם לַהֲפִיל. עֲנִי וְאֲבִיוֹן
 15 לְטִבּוֹחַ יִשְׁרֵי־דָרֶךְ : חָרָבִם תִּבְּאוּ בִלְבָם וּקְשָׁתוֹתָם טו בנ"א תבא בנ"א וקשתם
 16 תִּשְׁבַּרְנָה : טוֹב מַעֵט לְצַדִּיק מִהֲמוֹן רָשָׁעִים רַבִּים :
 17 כִּי זִרְעוֹת רָשָׁעִים תִּשְׁבַּרְנָה וְסוֹמֵךְ צַדִּיקִים יִהְיֶה :
 18 יוֹדַע יִהְיֶה יְמֵי תַמִּימִים וְנַחֲלָתָם לְעוֹלָם תִּהְיֶה : לֹא יִבְשׁוּ
 19 בַּעַת רָעָה וּבִימֵי רַעְבוֹן יִשְׁבְּעוּ : כִּי רָשָׁעִים יֵאָבְדוּ כ
 21 וְאִיבֵי יִהְיֶה כִּיקָר כְּרִים כֹּלֹ בַּעֲשָׂן כֹּלֹ : לוֹה רָשָׁע וְלֹא
 22 יִשְׁלָם וְצַדִּיק חוֹנֵן וְנוֹתֵן : כִּי מִכְּרִיּוֹ יִרְשׁוּ אֶרֶץ
 23 וּמִקְלָלָיו יִכְרֹתוּ : מִי־הוֹרָה מִצַּעֲדֵי־גִבּוֹר כּוֹנְנֵי וּדְרָכּוֹ
 24 יִחַפֵּץ : כִּי־יִפֹּל לֹא יוֹטֵל כִּי־יִהְיֶה סוֹמֵךְ יָדּוֹ : נָעַר הֵייתִי כַה
 25 גַּם־זָקַנְתִּי וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב וְזָרְעוֹ מִבִּקְש־לֶחֶם :
 26 כֹּל־הַיּוֹם חוֹנֵן וּמְלוֹה וְזָרְעוֹ לְבִרְכָּה : סוֹר מִרְעַ וְעֲשֵׂה־
 27 טוֹב וְשָׁכֵן לְעוֹלָם : כִּי יִהְיֶה אֹהֶב מִשְׁפָּט וְלֹא־יֵעֹזֵב
 28 אֶת־חֲסִידָיו לְעוֹלָם נִשְׁמְרוּ וְזָרַע רָשָׁעִים נִכְרַת : צַדִּיקִים
 29 יִרְשׁוּ־אֶרֶץ וְיִשְׁכְּנוּ לְעַד עֲלִיָּה : פִּי־צַדִּיק יִהְיֶה חֲכָמָה ל
 30 וּלְשׁוֹנוֹ תִּדְבֵּר מִשְׁפָּט : תּוֹרַת אֱלֹהִיּוֹ בִלְבּוֹ לֹא תִמְעַד
 31 אִשְׁרֵיוֹ : צוּפָה רָשָׁע לְצַדִּיק וּמִבִּקֵּשׁ לַחֲמִיתוֹ : יִהְיֶה לֹא־
 32 יַעֲזֹבֵנוּ בִידּוֹ וְלֹא יִרְשִׁיעֵנוּ בַּהֲשַׁפְטוֹ : קוֹה אֶל־יִהְיֶה
 33 וְשָׁמַר דְּרָכּוֹ וְיִרְוּמֶמֶךְ לְרֶשֶׁת אֶרֶץ בַּחֲכָרַת רָשָׁעִים
 34 תִּרְאֶה : רָאִיתִי רָשָׁע עֲרִיץ וּמִתְעַרֵּה כְּאֹזֶרֶת רַעְנָן : לֹה
 35 וְיַעֲבֹר וְהִנֵּה אִינְנוּ וְאִבְקָשְׁהוּ וְלֹא נִמְצָא : שְׁמֵר־תָּם
 36 וְרָאָה יִשָּׁר כִּי־אַחֲרִית לְאִישׁ שְׁלוֹם : וּפְשָׁעִים נִשְׁמְדוּ
 37
 38

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the extremity of the-wicked has been cut off. ³⁰ The sálvation ; of the-just from Jehovah, their strength in the time : of difficulty. ⁴⁰ And Jehovah shall help them, and shall rescue them, he shall rescue them from the-wicked-and he-has saved them, for they have hōped in him.

PSALM XXXVIII.

¹ A song for David-to-remember. ² Jehovah, in thy fury, thou-wilt not ré-
prove me and in thy wráth ; thou wilt not correct me. ³ For thine ārrows have
descended in me, and thy hand : shall descend upon me. ⁴ Not ēntireness in my
flesh from the presence of thy wrath ; not peace in my bones : from the presence
of my sin ; ⁵ For my iniquities have passed over my head, as a bŭrden heavy,
they shall be-heavy from me. ⁶ They-have putrified, my wounds ; have been
wāsted, from the face of my foolishness ; ⁷ I have been distorted, I have been-
hūmbled, time very much, every day darkened, I have walked. ⁸ For my loins
have been-full, of burning ; and not soundness in my flesh. ⁹ I have been
weakened and worn time very much, I have cried from the groaning ; of my
heart. ¹⁰ O Lord, thy presence all my dēsire ; and my groaning ; from thee has
not been concealed. ¹¹ My heart has panted, my strēngth has forsaken me, and
the light of my eyes : even they not me : ¹² Those-who love me and my cōmpān-
ions, from the presence of my wound shall stand and my neighbours from a dis-
tance have stood. ¹³ And they shall stretch nets,-who seek my soul : and-who
seek my hŭrt ; they have spoken-wickedness ; and-guile ; all the day they shall
mēditate. ¹⁴ And I as a deaf person, shall not hear, and a dumb person, shall not
open his mōuth. ¹⁵ And I have been as a man who hath not heard, and not in
his mōuth rēproof ; ¹⁶ Because to thee, O Jehovah, I-have wāited, thou wilt an-
swer me O Lord my God. ¹⁷ For I have said, lest they shall rejoice for me when
-my foot : slips, upon me they-have magnified ; ¹⁸ For I-to shut up ; have been
prepared, and my grief my presence always. ¹⁹ For my iniquity I-shall dēclare,
I shall fear from my sin ; ²⁰ And my enemies-who live have strengthened, and
they have been-mŭltiplied-who hate me falsely. ²¹ And-who render evil ; for
good, they shall oppose me, for when-I follow-good, ²² Thou wilt not leave me
O Jehovah, O my God thou wilt not be far from me. ²³ Haste for my help ;
O God my sálvation ;

PSALM XXXIX.

¹ To the conqueror for Jeduthun, a song for David. ² I have said, I shall ob-
serve my ways : from-sinning with my tongue : I shall keep for my mouth the
bridle, in time the wicked for my presence, ³ I have been dumb, silence, I-have
been-silent from good and my pain has been increased. ⁴ My heart has bŭrned,
in the middle of me, in my meditation the fire : shall burn, I have spoken with
my tongue :—⁵ Make knōwn to me, O God, my end and the mēasure ; of my dāys,
what they have been, I shall know how frail I. ⁶ Lo a-hand breadth thou hast
placed my dāys

לז לח לט PSALMI 37. 38. 39.

59 יחדו אחרית רשעים נכרתה : ותשועת צדיקים מיהוה
מ מעוזם בעת צרה : ויעזרם יהוה ויפלטם ויפלטם

PSALMUS
XXXVIII.
Deplorat
peccata sua,
et calamita-
tes, in quas
ob illa inci-
derat: et
graviam Dei
exposcit.

א מרשעים ויושעים כִּי־חסו בו : לח מזמור

2 לדוד להזכיר : יהוה אל־בקצֶפך תוכיחני ובחמתך

3 4 תיסרני : כִּי־חָצִיק נחתו בי ותנחת עלי ירך : אִין־מתם

ה בבשרי מפני זעמך אִין־שלום בעצמי מפני חטאתי : כי

6 עונתי עברו ראשי כמשא כבד וכבדו ממני : הבאישו

7 נמקו חבורתי מפני אולתי : נעויתי שחותי עד־מאד

8 כ־היום קדר הלכתי : כ־כסלי מלאו נקלה ואין מתם

9 בבשרי : נפוגתי ונדכיתי עד־מאד שאגתי מנחמת

י לבי : אדני נגדך כ־ל־תאותי ואנחת ממך ל־א־נסתרה :

11 לבי סחרחר עזבני כחי ואור־עיני גס־הם אין אתי :

12 א־הבי ורעי מנגד נגעו יעמדו וקרובי מרחק עמדו : כ"א וקרבי

13 וינקשו מבקשי נפשי ודרשי רעתי דברו הוות ומרמות

14 כ־היום יהגו : ואני כחרש לא אשמע וכאלם לא

טו יפתח־פיו : וא־הו כאיש אשר לא־שמע ואין בפיו

16 תוכחות : כ־יִלֶךְ יהוה הוחלתי אתה תענה אדני אלהי :

17 18 כ־י־אמרתי פִּן־ישמח־לי במוט רגלי עלי הגדילו : כ־

19 א־ני לצלע נכון ומכאובי נגדי תמיד : כ־יעוני אגיד

כ אדאג מחטאתי : ואיבי חיים עצמו ורבו שנאי שקר :

21 ומשלמי רעה תחת טובה ישטנוני תחת רדופי טוב : רדפי קרי

22 23 א־ל־תעזבני יהוה אלהי א־ל־תרחק ממני : חושה

לִידוֹתָן קרי
PSALMUS
XXXIX.
Deplorat
rursus, at-
que oratio-
ne flebili,
mi-erias
piorum, et
incommoda
vitæ hujus
lamentatur.

א לעזרתי אדני תשועתי : לט למנצח לִידוֹתָן

2 מזמור לדוד : אמרתי אשמרה דרכי מחטוא בלשוני

3 אשמרה לפי מחסום בעוד רשע לנגדי : נאלמתי דומיה כ"א בעד

4 החשיתי מטוב וכאבי נעכר : חס־לבי בקרבי בהגיגי

ה תבער־אש דברתי בלשוני : הודיעני יהוה קצי ומדת

6 ימי מה־היא אדעה מה־חדל אני : הנה טפחות נתתה

PSALM XXXIX. XL.

and my age as nothing, thy presence, even all vanity, every man stánding. Selah. ⁷ Even in form man himself has walked even vain they shall rage, he shall collect, and he has not known who has gathered. ⁸ And now what have I expected, O Lord, my hope ; for thee has been. ⁹ From all transgressors—frée me, the opprobrium ; of the foolish thou shalt not place me. ¹⁰ I have been silent, and I shall not open my mouth for thou has done.—¹¹ Remove from upon me thy stroke, from the fight ; of thy hand : I have been consumed. ¹² In rebukes ; for iniquity, thou hast corrected man, and thou—shalt cause him to flow, as a moth his desire, even vanity every man. ¹³ Hear my prayer ; O Jehovah, and my crying ;—hear, to my tears ; thou wilt not be deaf, for a stranger I with thee an inhabitant as all my fathers.—¹⁴ Cease from me, and I—shall be—strengthened in, before I shall go and not me.

PSALM XL.

¹ To the conqueror for David a song. ² Expecting I have expected Jehovah, and he shall incline to me, and shall hear my cry ; ³ And he shall raise me from the dungeon of sound, from the earth : of mire and he shall place upon a rock my feet : he has directed my steps. ⁴ And he shall place in my mouth a new song, praise ; to our God, many shall see and shall fear and trust in Jehovah. ⁵ O the—blessedness of the man who has placed Jehovah his hope, and has not respected the—proud and—who bend a lie. ⁶ Many ; thou hast done, O Jehovah my God, thy wonders ; and thy thoughts ; to us none has counted for thee, I—shall declare and shall speak, they have been more—from—numbering. ⁷ A sacrifice and oblation ; thou has not desired, ears ; thou hast perforated for me, a whole burnt-offering ; and a sin-offering ; thou hast not asked. ⁸ Then I have said, lo I have come, in the volume ; of the book written upon me. ⁹ That—I might do thy will, O my God, I have desired, and thy law ; in the middle of my viscera. ¹⁰ I have declared righteousness in the great assembly, lo, my lips ; I shall not restrain, O Jehovah, thou hast known. ¹¹ Thy justice I have not concealed in the middle of my heart, thy truth ; and thy salvation ; I have declared, I have not hidden thy mercy and truth ; for the assembly great. ¹² Thou Jehovah shalt not restrain thy mercies from me, thy mercy and thy truth ; always shall keep me. ¹³ For evils ; have pressed upon me, time not from number, my iniquities ;—have seized me, and I have not been able—to see, they have been—multiplied from the hairs of my head, and my heart has forsaken me. ¹⁴ Desire, O Jehovah—to—rescue me, O Jehovah, for my help ; haste. ¹⁵ They shall be—ashamed and they shall blush together—who—seek my soul :—to destroy, they shall turn

תהלים לט מ. 39, 40.

ימי וחלדי כאין נגדך אך כל־הבל כל־אדם נצב סלה :
 7 אך־בצלם יתהלך־איש אך־הבל יהמיון יצבר ולא־
 8 ידע מ־אספסם : ועתה מה־קויתי אדני תוחלתי לך
 9 הוא : מכל־פשעי הצילני חרפת נבל אלת־שימני :
 11 נאלמתי לא אפתח־פי כי אתה עשית : הסר מעלי י
 12 נגעך מתגרת ידך אני כליתי : בתוכחות על־עון יסרת
 13 איש ותמס כעש חמודו אך הבל כל־אדם סלה :
 14 שמעה תפלתי יהוה ושועתי האזינה אל־דמעתי אל־
 15 תחרש כי גר אנכי עמך תושב ככל־אבותי : השע
 ממני ואבליגה בטרם אלך ואינני : מ למנצח א
 2 לדוד מזמור : קוה קויתי יהוה ויט אלי וישמע שועתי :
 3 ויעלני מבור שאון מטיט היון ויקם על־סלע רגלי כונן
 4 אשרי : ויתן בפי שיר חדש תהלה לאלהינו
 וראו רבים וייראו ויבטחו ביהוה : אשרי הגבר אשר־ה
 שם יהוה מבטחו ולא־פגה אל־רהבים ושטי כזב :
 6 רבות עשית אתה יהוה אלהי נפלאתיך ומחשברתיך
 אלינו אין ערך אליך אגידה ואדברה עצמו מספר :
 7 זבח ומנחה לא חפצת אזנים כרית לי עולה וחטאה
 8 לא שאלת : אז אמרתי הנה־באתי במגלת־ספר כתוב
 9 עלי : לעשות־רצונך אלהי חפצתי ותורתך בתוך מעי :
 11 בשרתי צדק בקהל רב הנה שפתי לא אכלא יהוה י
 אתה ידעת : צדקתך לא־כסיתי בתוך לבי אמונתך
 ותשועתך אמרתי לא־כחדתי חסדך ואמתך לקהל
 12 רב : אתה יהוה לא־תכלא רחמך ממני חסדך ואמתך
 13 תמיד יצרוני : כי אפפור־עלי רעות עד־אין מספר
 דשיגוני עונתי ולא־יכלתי לראות עצמו משערות
 ראשי ולבי עזבני : רצה יהוה להצילני יהוה לעזרתי
 14 חושה : יבשו ויחפרו יחד מבקשי נפשי לספותה טו

PSAL. XL.
 Introduci-
 tur Messias,
 pro populo suo a-
 pud Deum
 intercedens;
 atque pro
 parta libera-
 tione et iusti-
 titia gratias
 agens.

PSALM XL. XLI. XLII.

backwards, and shall be-ashamed—who desire my hurt; ¹⁶ They shall be-dēso-late for a reward of their shāme;—who-say for me, well, well. ¹⁷ They shall rējoice and be-glad in thee all—who-seek thee, they shall say continually, Jehovah shall be-extolled—who love thy sālvation; ¹⁸ I pōor and nēedy, the Lord shall think concerning me, my help; and my deliverer, my God thou wilt not delay.

PSALM XLI.

¹ To the conqueror a song for David. ² O the-blessedness—understanding to the pōor, in the day of evil; Jehovah shall liberate him. ³ Jehovah shall keep him and shall enliven him, he shall be-blessed in the earth: and thou wilt not deliver him, in the soul: of his enemies. ⁴ Jehovah shall support him on the couch; of lāgnor, all his lying down, thou hast turned in his sickness. ⁵ I have said, O Jehovah, pity me, heal my soul: for I have sinned against thee. ⁶ My enemies shall speak evil for me when will he die and his name has perished. ⁷ And if he hās come—to see, he shall speak vanity, his heart shall gather iniquity for him, he has gone for abroad, he shall speak. ⁸ Together against me, they themselves shall murmur, all—who hate against me, they shall think evil; ⁹ The thing of Belial shall fix in him, and who has reclined and—has not added—to rise. ¹⁰ Even the man of my peace, whom I have trusted in him, eating my bread, he—has magnified against me, heel. ¹¹ And thou, O Jehovah, pīty me, and—raise me, and I shall finish for them. ¹² In this I have known, for thou hast desired in me, for my enemy shall not rējoice over me. ¹³ And I in my integrity thou hast supported in me, and thou-shalt establish me, for thy face, for an age. ¹⁴ Blessed O Jehovah God, of Israel, from an age, and time an age. Amen, and amen.

PSALM XLII.

¹ To the conqueror,—unlerstanding for the sons of Korah. ² As the deer shall call to the torrents of—water, so my soul: shall call to thee, O my God, ³ My soul: has thirsted for God, for the living God, when shall I come, and shall see the face of God. ⁴ Has been for me my weeping; bread, daily and night, when—they say to me, every day, where thy God. ⁵ These I shall record, and I shall pour upon me, my soul: for I shall pass in the mēeting, I shall accompany them to the house of God, with the voice of joy; and praise; multitude feasting. ⁶ O my soul: why shalt thou thyself be—cist down and shalt thou be-trōubled for me—wait for God, for yet I shall praise him, the-salvation; of his face. ⁷ My God to me, my soul: shall itself be-dējected, upon this I shall remember thee from the land: of Jordan and Hermonites from the mountain small. ⁸ Deep to deep has called for the voice of thy cisterns,

מ כַּא מֵב. PSALMI 40. 41. 42.

16 יסגו אחור ויכלמו חפצי רעתי: ישמו על־עקב בשתם

17 האמרים לי האח האח: ישישו וישמחו בך כל־

מבקשיך ואמרו תמיד יגדל יהודה אהבי תשועתך:

18 ואני עני ואביון אדני יחשב־לי עזרתי ומפלטי אתה

א אֱלֹהֵי אֱלֹהֵי־תֹאחֶר: כֹּא לִמְנַצֵּחַ מִזְמוֹר לְדוֹד:

2 3 אֲשֶׁר־יִשְׁכַּל אֶל־דֹּל בַּיּוֹם רָעָה יִמְלֹטְהוּ יְהוָה: יְהוָה

יִשְׁמְרֵהוּ וַיַּחֲיֵהוּ וַיֹּאשֶׁר בְּאָרְצוֹ וְאֶל־תַּתְּנֵהוּ בִנְפִישׁ אִיבֵיוֹ:

4 יְהוָה יִסְעֶדְנִי עַל־עֵרֶשׁ דָּוִי כִּלְמִישְׁכּוֹ הַפֶּכֶת בַּחֲלוּיֹ:

ה אֲנִי אִמַּרְתִּי יְהוָה חֲנֻנִי רַפָּאָה נַפְשִׁי כִּי־הִטְאֵתִי לָךְ:

6 7 אוֹיְבֵי וַאֲמָרוּ רַע לִי כָּתִי יָמוֹת וַאֲבַד שְׁמוֹ: וַאֲסִבָּא

לְרֹאוֹת יִשׁוּא יִדְבַר לְבֹו יִקְבִּין־אֶן לֹו יֵצֵא לַחַיִּין יִדְבַר:

8 9 יַחַד עָלַי יִתְלַחֲשׁוּ כִלְשֵׁנָאֵי עָלַי יַחֲשְׁבוּ רָעָה לִי: דְּבַר־

י בִּלְעֵל יִצּוֹק בּוֹ וַאֲשֶׁר יִשְׁכַּב לֹא־יוֹסֵף לְקוֹם: גַּס־אִישׁ

שְׁלוֹמִי אֲשֶׁר־בִּטְחָתִי בּוֹ אוֹכַל לַחֲמִי הַגָּדִיל עָלַי עֶקֶב:

11 12 וְאַתָּה יְהוָה חֲנֻנִי וְהַקִּימֵנִי וַאֲשַׁלְּמָה לָּהֶם: בּוֹאֵת יִדְעָתִי

13 כִּי־חֲפָצָתָ בִּי כִּי לֹא־יִרְעֶה אִיבֵי עָלַי: וְאֲנִי בַתִּמִּי תִּמְכַּת

14 בִּי וְתַצִּיבֵנִי לַפְּנִיךְ לַעֲוֹלָם: בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל

מִהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן:

סָפָר שֵׁנִי

2 א כַּא לִמְנַצֵּחַ מִזְמוֹר לְבִנְיָקֶרֶחַ: כֹּאֵל תַּעֲרַג

3 עַל־אִפְקֵי־יָמִים בֶּן נַפְשִׁי תַּעֲרַג אֵלֶיךָ אֱלֹהִים: צִמָּאָה

נַפְשִׁי לֹאֱלֹהִים לֹאֵל חִי כָּתִי אָבוֹא וַאֲרֹאָה פָּנֵי אֱלֹהִים:

4 הִזִּיתִה־לִּי דְמִיעָתִי לַחֵם יוֹמָם וּלְיֵלָה בֹאמֵר אֵלַי כֹּל־

ה הַיּוֹם אִידָה אֵלֶיךָ: אֱלֹהֵי אֲזִכְרָה וַאֲשַׁפְּכָה עָלַי נַפְשִׁי

כִּי אֶעֱבֹר בִּסֶּךְ אֲדָם עַד־בֵּית אֱלֹהִים בִּקּוֹל־רִנָּה

6 וְתוֹדָה רַחֲמֹן חוֹגֵג: מִהֲדִישְׁתּוֹחֲחִי נַפְשִׁי וְתַהֲמִי

7 עָלַי הוֹחֲלִי לֹאֱלֹהִים כִּי־עוֹד אוֹדְנִי יִשׁוּעוֹת פָּנִיו: אֱלֹהֵי

עָלַי נַפְשִׁי תִשְׁתּוֹחַח עָלַי־כֵּן אֲזַכְּרֶךָ מֵאֲרִץ יִרְדֵּן

8 וְחֲרָמוֹנִים מֵהָר מִצְעָר: תַּהוֹם־אֶל־תַּהוֹם קוֹרָא לְקוֹל

PSALMUS
X L I.

Prædicat
beatos eos,
qui afflictos
et calamito-
sos miseran-
tur; deque
inimicorum
suorum
contum elis,
in mediis æ-
ruinis,
conqueri-
tur.

PSALMUS
X L I I.

Indicat r
suminum
desiderium
conjugio-
nis cum
Domi o: et
animus ad-
versus tris-
tit. in et
impatien-
tiam con-
firmatur.

PSALM XLII. XLIII. XLIV.

all thy waves and thy billows upon me have passed. ⁹ Daily Jehovah shall command his mercy, and in the night his song; with me, prayer; for the God of my life; ¹⁰ I have said to God my rock, for why hast thou forgotten me? for why dark shall I walk for the oppression of the enemy? ¹¹ In breaking in my bones: my enemies have ashamed me, when—they say to me, every day, where thy God. ¹² Why, O my soul: shalt thou thyself be-dejected? and why shalt thou be-troubled, in me?—wait for God for yet I shall praise him, the-salvation; of my face, and my God.

PSALM XLIII.

¹ Judge me, O God, and contend my contention, from the nation not gracious, from the man of guile; and iniquity; thou wilt rescue me. ² For thou the God of my strength, for why hast thou repulsed me? for why dark shall I go for the oppression of the enemy? ³ Send thy light and thy truth, they shall lead me, shall lift me up to the mountain of thy separation, and to thy-tabernacle. ⁴ And I shall come to the altar of God, to God the gladness; of my joy, and I shall praise thee with the harp, O God my God. ⁵ Why, O my soul: shalt thou thyself be-dejected? and why shalt thou be-troubled in me?—wait for God, for I yet shall praise him, the-salvation; of my face, and my God.

PSALM XLIV.

¹ To the conqueror, for the sons of Korah,—understanding. ² O God, with our ears; we have heard, our fathers have told for us, the work thou hast wrought, in their days in the days of old. ³ Thou, thy hand: the nations—hast expelled and thou shalt plant them, thou shalt afflict for the people, and thou shalt dismiss them. ⁴ For not their sword; they have possessed the land: and their arm;—has not saved for them, for thy right hand; and thine arm; and the light of thy face, for thou hast accepted them. ⁵ Thou thyself, my King, O God, command—salvation; Jacob. ⁶ In thee our enemies, we shall push with horns, in thy name we shall; trample our foes. ⁷ For not in my bow: shall I trust, and my sword—shall not save me. ⁸ For thou—hast saved us, from our enemies, and from those—who—hate us, thou hast ashamed. ⁹ In God we have praised, all the day, and thy name for an age, we shall confess. Selah. ¹⁰ Even thou hast repelled and—shalt make us to blush, and thou shalt not go with our armies. ¹¹ Thou—shalt make us to turn backwards, from the enemy, and from those—who—hate us, they have plundered for them. ¹² Thou shalt give us, as cattle: of food, and in the nations thou has dispersed us. ¹³ Thou shalt sell thy people: in no wealth, and thou hast not multiplied, in their prices. ¹⁴ Thou—shalt make us a scorn; to our neighbours, a laughing and derision for those—who—surround—us; ¹⁵ Thou shalt place us a proverb, in the nations, a shaking of the head, in the people. ¹⁶ Every day, my shame; my presence, and the affront; of my—face hath covered me. ¹⁷ From the voice—of reproaching and—from insulting from the—face

תהלים מב מג מד 42. 43. 44.

צנורִיךְ כֹּל־מִשְׁבְּרִיךְ וּגְלִיךְ עָלַי עֲבְרוּ : יוֹמָם יִצוּהַ יְהוָה⁹
חסדוּ וּבְלִילָהּ שִׁירָה עִמִּי תִפְלֶה לֹאֵל חַיִּי : אוֹמְרָה לֹאֵל י¹
סִלְעִי לִמָּה שִׁכַּחְתָּנִי לְמַה־קֹּדֶר אֵלֶךְ בִּלְחֵץ אוֹיֵב :
בִּרְצַח בַּעֲצְמוֹתַי חֲרַפּוֹנִי צוּרִי כְּאִמְרָם אֵלַי כֹּל־הַיּוֹם¹¹
אִיהַּ אֱלֹהֶיךָ : מַה־תִּשְׁתּוּחָחִי נַפְשִׁי וּמַה־תִּהְיֶה עָלַי¹²
הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֵנוּ יִשׁוּעַת פָּנָי וְאֱלֹהֵי :
מִג שִׁפְטָנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא־חֲסִיד מֵאִישׁ א
מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי : כִּי־אַתָּה אֱלֹהֵי מַעֲזִי לִמָּה<sup>בכ"א
2 מעזי</sup>
וְנַחַתְנִי לְמַה־קֹּדֶר אֶתְהַלֵּךְ בִּלְחֵץ אוֹיֵב : שִׁלַּח־אוֹרֶךְ⁵
וְאֶמְתֵּךְ הַמָּרָה יִנְחֹנֵנִי וַיִּבְאוּנִי אֶל־הַר־קֹדֶשׁךָ וְאֶל־<sup>למד
יבאוני</sup>
מִשְׁכְּנוֹתֶיךָ : וְאֶבּוֹאָה אֶל־מִזְבַּח אֱלֹהִים אֶל־אֵל שִׁמְחַת⁴
גִּילִי וְאוֹדֶךָ בִּכְנוֹר אֱלֹהִים אֱלֹהֵי : מַה־תִּשְׁתּוּחָחִי נַפְשִׁי ה
וּמַה־תִּהְיֶה עָלַי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֵנוּ יִשׁוּעַת<sup>בכ"א
עזת</sup>
פָּנָי וְאֱלֹהֵי : מִד לְמִנְצָה לְבִנְי־קֶרֶחַ מִשְׁכִּיל : אֱלֹהִים א²
כְּאִזְנוֹנִי שָׁמַעְנוּ אֲבוֹתֵינוּ סִפְרוּ־לָנוּ פֶּעַל פַּעֲלָת בִּימֹדֵהֶם
בְּיוֹמֵי קֹדֶם : אַתָּה יֹדֵךְ גּוֹיִם הוֹרֶשֶׁת וּתְטַעֵם תִּרְעֵם לְאֻמִּים⁵
וּתְשַׁלַּחֵם : כִּי לֹא בַּחֲרֵם יִרְשׁוּ־אֶרֶץ וּזְרוּעָם לֹא־⁴
הוֹשִׁיעָה לָמוֹ כִּי־יִמְיִנֶךָ וּזְרוּעֶךָ וְאוֹר פָּנֶיךָ כִּי רָצִיתָם :
אַתָּה־הוּא מַלְכֵּנוּ אֱלֹהִים צוּהַ יִשׁוּעוֹת יַעֲקֹב : בְּךָ צִרְנוּ ה⁶
נִגַּח בְּשִׁמְךָ נָבוֹם קָמִינוּ : כִּי לֹא בִקְשָׁתִי אֲבִטָּח וַחֲרַבִּי⁷
לֹא תוֹשִׁיעֵנִי : כִּי הוֹשַׁעְתָּנוּ מִצִּרְנוּ וּמִשְׁנֵאֵינוּ הַבִּישׁוֹת :⁸
בְּאֱלֹהִים הִלֵּלְנוּ כֹּל־הַיּוֹם וּשְׁמֶךָ לְעוֹלָם נֹדֶה סִלָּה : אֲף־⁹
זִנְחַת וּתְכַלִּימָנוּ וּלֹא־תִצָּא בְּצַבָּאוֹתֵינוּ : תִּשְׁיִבְנוּ אַחֹר¹¹
מִנִּי־צָר וּמִשְׁנֵאֵינוּ שְׂסוֹ לָמוֹ : תִּתְּנֵנוּ כִּצָּאָן מֵאֵכֶל וּבִגְדִים¹²
זִרְתָּנוּ : תִּמְכַּר־עִמְךָ בִּלְא־הוֹן וּלֹא־רִבִּית בִּמְחִירֵיהֶם :¹³
תִּשְׁיִמְנוּ חֲרַפָּה לְשִׁכְנוֹנֵינוּ לַעֲג וּקְלָם לְסִבִּיבוֹתֵינוּ :¹⁴
תִּשְׁיִמְנוּ מִשַּׁל בְּגוֹיִם מִנּוֹד־רֹאשׁ בְּלֵאֻמִּים : כֹּל־הַיּוֹם טו¹⁶
כִּלְמָתִי נִגְדִי וּבִשְׁת פָּנָי כִּסְתָּנִי : מִקּוֹל מַחֲרָף וּמִגֶּדֶף¹⁷

PSALMUS
XLI I.
Hic psal-
mus similis
argumenti
est cum su-
periore.

בכ"א
משכנתיך

PSALMUS
XLI V.
Oratio po-
puli Dei,
crudelissi-
mam per-
secutionem
patientis.

PSALM XLIV. XLV.

of the enemy, and avenging himself. ¹⁸ All this has côme upon us, and we have not forgotten thee, and we have not lied in thy covenant ; ¹⁹ Our heart has not been turned back, and our step shall not decline, from thy path ; ²⁰ For thou hast brüised us in the place : of drāgons, and thou shalt cöver upon us with the shade of death. ²¹ If we have forgotten the name of our God, and shall stretch our hānds ; to anôther God. ²² Shall not God search this, for he has known the secrets of the heart. ²³ Because for thee, we have been-killed all the day, we have been accounted as cattle : of slaughter ; ²⁴ Awake, for why shalt thou sleep, O Lord,—awâke, thou shalt not repel, for an age. ²⁵ For why thy-face thou-shalt hide, thou shalt forget our āffliction and our oppression. ²⁶ Because to the dust our soul : has been-depressed to the earth : our belly ; has adhered. ²⁷ Raise assistance for us ; and rēdeem us, for the sake-of thy mercy.

PSALM XLV.

¹ To the conqueror upon Sosanim, for the sons of Korah, instruction, a sông of-love. ² My heart has indited a good word, I have declared my wôrks for the king, my tongue : the pen of a swift writer. ³ Thou hast been very-běautiful, before the sons of Adam, grace-has been-diffuséd in thy lips ; upon this, God has blessed thee, for an age. ⁴ Gird thy sword ; upon thy thigh ; O powerful with thy práise and thy grace. ⁵ And thy favour prosper, ride upon the word of truth, and of kindness, righteousness, and thy right hand ; shall téach thee, terrible things ; ⁶ Thy ārrows-sharp, the people : under thee shall fall, in the heart of the enemies of the king. ⁷ Thy throne, O God, for an age and time, a sceptre : of equity, the sceptre : of thy kingdom. ⁸ Thou hast loved righteousness, thou shalt hate the wicked, upon this he has anointed thee, O God, thy God, the oil of jôy before thy associate. ⁹ Mýrrh and aloes-cassia ; all thy garments ; from the palaces of ivôry from, they have made thee-glad. ¹⁰ The daughters of kings, in thy-honourable ; the spouse ; has stood for thy right hand ; in gold of Ophir. ¹¹ Hear, O daughter, and bēhold, and bēnd thine ear ; and forget thy people, and the house of thy fāther. ¹² And the king himself shall dēsire thy beauty, for he is thy Lord, and bēnd thyself for him. ¹³ And O daughter of Tyre, with a gift ; thy-face, the-rich of the people shall intreat. ¹⁴ All glory the daughter of the king within, from embroïdered robes ; of gold her garment ; ¹⁵ For embroïdered garments,—she shall be-brôught for the king, the virgins ; after her,—next her-lēd for thee. ¹⁶ She shall be-brought in joy ; and êxultation, she shall ênter the palace of the king. ¹⁷ For thy fathers, thy sons shall bē, thou shalt plāce them for princes in all the earth : ¹⁸ Thou-shalt cause to remember thy name in every

מד מה. PSALMI 44. 45.

18 מפני אויב ומתנקם : כל־זאת באתנו ולא שבחנוך
19 ולא־שקרנו בבריתך : לא־נסוג אחור לבנו ותט אשרנו
כ מני ארחך : כי דכיתנו במקום תנים ותכס עלינו
21 בצלמות : אס־שבחנו שם אלהינו ונפרש כפינו לאל זר :

22 23 הלא אלהים יחקר־זאת כי־הוא ידע תעלמות לב : כי־ כ"א הלוא

24 עליך הורגנו כל־היום נחשבנו כצאן טבחה : עורה
כה למד תישן אדני הקיצה אל־תזנח לנצח : למה־פניך
26 תסתיר תשכח ענינו ולחצנו : כי שחה לעפר נפשנו
27 דבקה לארץ בטננו : קומה עזרתה לנו ופדנו למען
א חסדך : מה למנצח על־שנים לבני־קרח משיביל

PSALMUS
X LV.

Psalmes
Messie
laudes ce-
lebrat, ip-
sumque Re-
gem præ-
dicat ac
sponsum.

2 שיר וידדת : רחש לבי דבר טוב אמר אני מעשי למלך
5 לשוני עט סופר מהיר : יפיפית מבני אדם הוצק חן
4 בשפתותיך על־כן ברכך אלהים לעולם : חגור חרבך
ה עלייך גבור הודך והדרך : והדרך צלח רכב על־
6 דבר־אמת וענוה־צדק ותורך נוראות ימינך : חציך
7 שנונים עמים תחתיד יפלו בלב אויבי המלך : כסאך
8 אלהים עולם ועד שבט מישר שבט מלכותך : אהבת

כ"א איבי

צדק ותשנא רשע על־כן משחך אלהים אלהיך שמן כ"א ותשנה
9 ששון מחבריך : מר־ואהלות קציעות כל־בגדתיך מן־ כ"א מחברך
י היכלי שן מני שמחוך : בנות מלכים ביקרותיך נצבה
11 שגל לימינך בכתם אופיר : שמעי־בת וראי והטי אזנך
12 ושכחי עמך ובית אביך : ויתאו המלך יפוך כי־הוא
13 אדניך והשתחוו־לו : ובת־צר במנחה פניך יחלו
14 עשירי עם : כל־כבודה בת־מלך פנימה ממשבצות
טו זהב לבושה : לרקמות תוכל למלך בתולות
16 אחריה רעותיה מובאות לך : תוכלנה בשמחת למד
17 וגיל תבאינה בהיכל מלך : תחת אבתיך יהיו בשמחות
18 בנך תשיתמו לשרים בכל־הארץ : אזכירה שמך

PSALM XLV. XLVI. XLVII. XLVIII.

in every génération, and génération, upon this the people : shall praise thee for an age and time.

PSALM XLVI.

¹ To the conqueror, for the sons of Korah, upon Alamothe a sông. ² God for us a protection and strēngth, assistance ; in difficulties we shall find him very much. ³ Upon thîs we shall not fear in-môving of the earth : and in the moving of the mōuntains in heart of the waters. ⁴ His waters shall rôar and be-troubled, the mōuntains shall shake, with his swelling ; Selah. ⁵ A river his streams shall gladden the city ; of God, the holy-habitation of the Most High, ⁶ God in the midst of her she shall not move, God shall assist her, for sēeing early. ⁷ The nations have raged, the kingdoms ; have moved, he has given with his voice, the earth : shall flow. ⁸ Jehovah of armies with us, a tower for us the God of Jacob. Selah. ⁹ Côme, sēe the works of Jehovah, who hath placed desolations ; in the earth :—¹⁰ Making to cease wars ; to the extreme ; of the earth : the bow : he shall break, and he has cut the spēar ; the waggons ; he shall burn in fire :—¹¹ Rēmit and knôw for I God, I shall be-high in the nations, I shall be-high in the earth : ¹² Jehovah of armies with us, a tower for us the God of Jacob. Selah.

PSALM XLVII.

¹ To the conqueror ; for the sons of Korah, a song. ² All people : shall clap the hānd ;—prāise God with the voice of ēxultation ; ³ For Jehovah the Most High feared, the great King upon all the earth. ⁴ He shall lead the people : under us, and nations under our feet : ⁵ He shall select for us our inheritance ; the glōry of Jacob whom he has loved. Selah. ⁶ God has ascended with a shout ; Jehovah with the voice of the trumpet. ⁷ Sing, God, sing, sing for our King, sing. ⁸ For the King of all the earth : God, sing with understanding. ⁹ God has ruled the nations, he has sat upon his holy throne. ¹⁰ The princes of the people have been gathered, the people : of the God of Abraham, because for God the shīlds of the earth : very much he has been elevated.

PSALM XLVIII.

¹ A sông for the sons of Korah. ² Great Jehovah—and praised very much, in the city ; of our God his holy mountain. ³ Beautiful situation, the joy of the whole earth : mount Zion, the sides ; of the north, the cīty ; of the grēat King. ⁴ God in her palaces : known for a high tower, ⁵ For, lo, the kings have been āssembled, they have passed together. ⁶ They have beheld, so they have wondered, they have been terrified, they have been frightened. ⁷ Trembling ; has seized them there, pāin as of bearing. ⁸ With the wind : east thou shalt break the ships ; of Tharsis.

תהלים מז מזח 45. 46. 47. 48.

בכל־דר ודר על־כן עמים יהודוך לעלם ועד : מז
למנצח לבני־קרח על־עלמות שיר : אלהים לנו א
מחסה ועז עזרה בצרות נמצא מאד : על־כן לא־נירא
בהמיר ארץ ובמוט הרים בלב ימים : יהמו יחמרו מימיו
ירעשו־הרים בגאותו סלה : נהר פלגיו ישמחו עיר־ה
אלהים קדש משכני עליון : אלהים בקרבה בל־תמוט
יעזרה אלהים לפנות בקר : המו גוים מוטו ממלכות
נתן בקולו תמוג ארץ : יהוה צבאות עמנו משגב לנו
אלהי יעקב סלה : לכו חזו מפעלות יהוה אשר־שם
שמות בארץ : משבית מלחמות עד־קצה הארץ י
קשת ישבר וקצץ חנית עגלות ישרף באש : הרפו ודעו
כי־אנכי אלהים ארום בגוים ארום בארץ : יהוה
צבאות עמנו משגב לנו אלהי יעקב סלה : מז

PSALMUS
X L V I.

Magnificā
oratione
fertitudo,
fiducia, et
securitas
piorum, in
gravissimis
rerum mo-
tibus, ex-
ponitur.

למנצח לבני־קרח מזמור : כל־העמים תקעורכך א
הריעו לאלהים בקול רנה : כי־יהוה עליון נורא מלך
גדול על־כל־הארץ : ידבר עמים תחתינו ולאמים
תחת רגלינו : יבחר־לנו את־נחלתנו את גאון יעקב ה
אשר־אהב סלה : עלה אלהים בתרועה יהוה בקול
שופר : זמרו אלהים זמרו זמרו למלכנו זמרו : כי מלך
כל־הארץ אלהים זמרו משכיל : מלך אלהים על־גוים
אלהים ישב על־כסא קדשו : נדיבי עמים נאספו עם י
אלהי אברהם כי לאלהים מגני־ארץ מאד נעלה :

PSALMUS
X L V I I.

Post tumultus et bella, præcedenti psalmo narrata, hic fideles inducuntur lætitiā exultantes, ob victoriam adeptam, et verum Dei cultum tot orbe propagatum.

מח שיר מזמור לבני־קרח : גדול יהוה ומהלל א
מאד בעיר אלהינו הר־קדשו : יפה נוף משוש כל־
הארץ הר־ציון ירכתי צפון קרית מלך רב : אלהים
בארמנותיה נודע למשגב : כי־הנה המלכים נועדו ה
עברו יחדו : המה ראו כן תמהו נבהלו נחפזו : רעדה
אחזתם שם חיל כיולדה : ברוח קדים תשבר אניות

PSALMUS
X L V I I I.

Zion Deum suum celebrat, deque perpetua Dei ope et conservatione gloriatur.

PSALM XLVIII. XLIX. L.

⁹ As that we have heard so we have sēen in the city ; of Jehovah of armies, in the city ; of our God, God will strengthen her to age. Selah. ¹⁰ We have cōsidered, O God, thy mercy, in the middle of thy temple. ¹¹ According-to thy name, O God, so thy prāise ; upon the ends of the earth : thy right hand ; full of righteousness. ¹² Mount Zion shall rejoice, the daughters ; of Judah shall exult, for the sake-of thy judgments. ¹³ Sūrround Zion, and-éncompass her, number her towers. ¹⁴ Plāce your heart, for her bulwarks, rear her palaces : for the sake, you shall tell for the generation future. ¹⁵ For this God is our God, an age and time, he shall lead us to death.

PSALM XLIX.

¹ To the conqueror, for the sons of Korah, a psalm. ² Hear this all ye people : -listen all ye inhabitants of the globe. ³ Even ye sons of Adam, even ye sons of man, together rich and nēedy. ⁴ My mōuth shall speak-wisdom ; and the mēditation of my heart-understanding ; ⁵ I will incline for a proverb my ear ; I will open with the harp my énigma ; ⁶ For why shall I fēar in the day of evil ? the iniquity of my heels shall sūrround me. ⁷ Those-who-trust upon their wealth and in the mūltitude of their riches, they shall boast themselves. ⁸ A man redeeming shall not redeem his brōther, he shall not give to God his redemption. ⁹ And the rēdemption of their soul : has been-precious, and has ceased for an age. ¹⁰ And shall he live time for an age ? shall he not see the pit ? ¹¹ For he shall see, wise men shall die also the foolish, the mad shall perish, and they have left for strangers their wealth. ¹² Their inward, their houses, for an age, their dwellings for a generation and gēneration, they have called with their names upon lands : ¹³ And man in honour-shall not rēmain, compared as beasts : they have been cūt off, ¹⁴ This their way : foolishness for them, and their-posterity ; in their mōuth they shall dēlight. Selah. ¹⁵ As cattle : for the grave : they have plāced, death shall fēed upon them, and shall rŭle in them-who direct for the morning, and their rōck that-hē might grow-ōld, the grave : habitation for them. ¹⁶ But God shall redeem my soul : from the hand : of the grave : for he shall receive me. Selah. ¹⁷ Thou shalt not fear for the man shall be-rich, for the glory of his house shall be-increased. ¹⁸ For in his death, he shall not receive any thing, his glory shall not descend after him. ¹⁹ For his soul : in his-līfe ; he shall blēss, and they shall praise thee, for thou-shalt do good for thee. ²⁰ Thou shalt come to the generation of thy fathers, to an age thou shalt not sēe light. ²¹ Man in honour and will not ūnderstand, compared as beasts : they have been cūt off.

PSALM L.

¹ A song for Asaph, God of gods, Jehovah hath spoken, and he shall call the earth : from the rising of the sun to his sētting.

מח מט נ PSALMI 48. 49. 50.

9 תרשיש: כאשר שמענו כן ראינו בעיר-יהוה צבאות
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 11 אלהים חסדך בקרב היכלך: כשמך אלהים כן
 12 תהלתך על-קצוי-ארץ צדק מלאה ימינך: ישמח הר-
 13 ציון תגלנה בנות יהודה למען משפטך: סבו ציון
 14 והקיפוה ספרו מגדליה: שיתו לבכם לחילה פסגו
 טו ארמנותיה למען תספרו לדור אחרון: כי זה אלהים
 אלהינו עולם ועד הוא ינהגנו על-מות: מט

PSALMUS

X L I X.

Stultos et
 miseros es-
 se, qui rebus
 terrenis ser-
 viunt: piis
 contra ne-
 que in vitâ,
 neque in
 morte, quic-
 quam ti-
 mendum
 esse.

2 א למנצח לבני-קרח מזמור: שמעו-זאת כל-העמים
 3 האזינו כלי-שבי חלד: גס-בני אדם גס-בני-איש יחד
 4 עשיר ואביון: פו ידבר חכמות והגות לבי תבונות:
 6 ה אטה למשל אזני אפתח בכנור חידתי: למה אירא
 7 בימי רע עון עקבי יסבני: הבטחים על-חילם וכרב
 8 עשרם יתהללו: אה לא-פדה יפדה איש לא-יתן
 9 י לאלהים כפרו: ויקר פדיון נפשם וחדל לעולם: ויחי-
 11 עוד לנצח לא יראה השחת: כי יראה חכמים ימותו
 12 יחד כסיל ובער יאבדו ועזבו לאחרים חילם: קרבם
 בתימו לעולם משכנתם לדור ודר קראו בשמותם
 13 עלי אדמות: ואדם ביקר בלילין נמשל כבהמות נדמו:
 14 זה דרכם כסל למו ואחריהם בפיהם ירצו סלה:
 טו כצאן לשאול שתו מות ירעם וירדו בם ישרים לבקר
 16 וצִירִם לבלות שאול מזבל לו: אך-אלהים יפדה-נפשו וצורם קרי
 17 מיד שאול כיוקחני סלה: אל-תירא כיועשר איש כו-
 18 רבה כבוד ביתו: כי לא במותו יקה הכל לא-יירד אחריו
 19 כבודו: כיונפשו בחייו יברך ויורך כיותיטיב לך: תבוא
 21 עד-דור אבותיו עד-נצח לא יראו-אור: אדם ביקר ולא
 א יבין נמשל כבהמות נדמו: נ מזמור לאסף אל
 אלהים יהוה דבר ויקרא-ארץ ממזרח-שמש עד-

PSAL. L.
 Deus ipse
 in iudicium
 de-cendit.
 cum Isra-
 ële, et quo

PSALM L. LI.

his sitting. ² From the perfection of beauty God—has shined. ³ Our God shall come and shall not be—silent, fire : for his face shall devour, and his circuit has been moved very much. ⁴ He shall call to the heavens from above, and to the earth :—to judge his people : ⁵ Gather to me my—holy—who prepare my covenant ; upon sacrifice. ⁶ And the heavens—shall declare his righteousness, for God has been judge, Selah. ⁷ Hear, O my people : and I shall speak, O Israel, and I—shall testify to thee, God, thy God I. ⁸ Upon thy sacrifices I—will not reprove thee, and thy whole burnt—offerings ; for my presence always. ⁹ I shall not take from thy house a bullock, and from thy folds goats. ¹⁰ Because for me every beast ; his of the wood, the animals : in the mountains a thousand. ¹¹ I have known all the fowl of the mountains, and the wild beast of the field, with me. ¹² If I shall be—hungry, I have not declared to thee, because to me the globe ; and the fullness.—¹³ Shall I eat the flesh of bulls ? and the blood of goats shall I drink ? ¹⁴ Sacrifice for God praise ; and render to the Most High thy vows. ¹⁵ And call on me, in the day of difficulty ; and I will rescue thee, and thou shalt honour me, ¹⁶ And for the wicked God hath declared, what for thee,—to reckon my statutes, and wilt thou take my covenant ; in thy mouth. ¹⁷ And thou hast hated discipline, and thou shalt throw my words behind thee. ¹⁸ If thou hast seen a thief, thou shalt oppress with him, and with adulterers thy portion. ¹⁹ Thy mouth thou hast sent in evil ; and thy tongue :—shall frame guile ; ²⁰ Thou wilt sit, against thy brother thou wilt speak, against the son of thy mother thou wilt give slander. ²¹ These thou hast done and I—have been—silent, thou hast thought to be, I shall be as thou, I—shall reprove thee, and I shall order for thine eyes. ²² Understand, I pray this—who forget God, lest I shall tear and none—delivering. ²³ Sacrificing praise ; he shall honour me, and placing his way : I—shall cause him to behold, in the salvation of God.

PSALM LI.

¹ To the conqueror, a song for David. ² When—Nathan the prophet came to him after that he has come to Bathsheba. ³ Pity me, O God, according—to thy mercy, according—to the multitude of thy mercies, blot out my transgressions. ⁴ Multiply to wash me from my iniquity, and from my sin ; clean me. ⁵ For my transgressions I shall know and my sin ; my presence always, ⁶ Against thee, against thee alone, I have sinned and evil in thine eyes : I have done, for the sake, thou shalt be—right when—thou speakest, thou shalt be—pure when—thou judgest. ⁷ Behold in iniquity I have been—begun, and in sin my mother hath conceived me. ⁸ Behold truth ; thou hast desired, in the reins ; and in secret wisdom ; thou—shalt make me to know. ⁹ Thou shalt cleanse me with hyssop and I shall be—pure, thou shalt wash me, and before snow I shall be—white. ¹⁰ Thou—shalt make me to hear joy and gladness ; shall rejoice

תהלים נ נא 50. 51.

מבאו : מציון מכלל־יפי אלהים הופיע : יבא אלהינו ^{3 2}

ואלי־חרש אי־שלפניו תאכל וסביביו נשערה מאד : ^{potissimum cultu ac sacrificio delictetur, exponit.}

יקרא אל־השמים מעל ואל־הארץ לדן עמו : אספור־לי ⁴ ה

חסידו כרתי בריתי עלי־זבח : ויגידו שמים צדקו כי־ ⁶

אלהים שפט הוא סלה : שמעה עמי ואדברה ישראל ⁷

ואעידה בך אלהים אלהיך אנכי : לא על־זבח־יך ⁸

או־כִּי־יך ועולת־יך לנגדי תמיד : לא־אֶקַח מִבֵּיתֶךָ פֶּרֶךְ ⁹

מִמִּכְלַאתֶיךָ עֲתוּדִים : כִּי־לִי כָל־חֵיתוּרֶיךָ בַּהֲמוֹתַי ^י

בַּהֲרֵר־אֶלֶף : ידעתי כִּלְעֹף־הָרִים וְזֶזְזוּ שְׂדֵי עַמְדֵי : אִם־ ^{12 11}

אֲרַעֵב לֹא־אֶמַר לֶךְ כִּי־לִי תֵּבֶל וּמִלֵּאָה : הָאוֹכֵל בִּשְׂרִי ¹⁵

אֲכִירִים וְדָם עֲתוּדִים אֶשְׁתֶּה : זֶבַח לֵאלֹהִים תּוֹדָה וְשָׁלֵם ¹⁴

לְעִלּוּן נִדְרֶיךָ : וּקְרָאֵנִי בְּיוֹם צָרָה אֶחְלָצְךָ וּתְכַבְּדֵנִי : טוֹ ^{טו}

וּלְרֹשַׁע אֶמַר אֱלֹהִים מִה־לֶּךְ לִסְפֹּר חֲקִי וּתְשֵׂא בְרִיתִי ¹⁶

עֲלֵי־פִיךָ : וְאַתָּה שְׁנֵאת מוֹסֵר וּתְשַׁלַּךְ דְּבָרִי אַחֲרֶיךָ : ¹⁷

אִם־רְאִיתָ גִּבּוֹר וּתְרַץ עִמּוֹ וְעַם מִנְּאֻפִּים חִלַּקְךָ : פִּיךָ ^{19 18}

שִׁלַּחַת בָּרָעָה וּלְשׁוֹנְךָ תִּצְמִיד מִרְמָה : תִּשָּׁב בְּאַחֶיךָ כ־

תִּדְבֹר בִּבְנֵי־אֶמֶךְ תִּתֶן־דָּפִי : אֱלֹהֵי עֲשִׂיתָ וְהִחֲרַשְׁתָּ ²¹

דְּמִית הַיּוֹת־אֲחִיָּה כִּמּוֹךְ אוֹכִי־יךָ וְאֶעֱרַכָּה לְעֵינֶיךָ : בִּינוֹי־ ²²

נָא זֹאת שִׁבְחִי אֱלֹהֵי פֶן־אֶטְרֹף וְאֵין מִצִּיל : זֶבַח תּוֹדָה ²³

יִכְבְּדֵנִי וְשֵׁם דְּרֹךְ אֶרְאֶנּוּ בִישַׁע אֱלֹהִים : נָא לִמְנַצֵּחַ אֶ

PSALMUS
L I.

Precatio et
gemitus
Davidis,
postquam
stuprum
Bersabeæ,
et marito
ipsius mor-
tem obtu-
lisset : atque
eâ de cau-
sâ gravissi-
mè à Pro-
pheta Na-
thane no-
mine Dei
castigatus et
correptus
fuisset.

מִזְמוֹר לְדָוִד : בִּבּוֹא־אֵלָיו נָתַן הַנְּבִיא כְּאִשְׁר־בָּא אֶל־בֵּת־ ²

שֶׁבַע : חֲנָנִי אֱלֹהִים כַּחַסְדְּךָ כִּרְבִּי רַחֲמֶיךָ מִחָה פִּשְׁעִי : ³

הֲרַבָּה כִּבְסֵנִי מַעוֹנִי וּמַחְטָאתִי טַהֲרֵנִי : כִּי־פִשְׁעִי אֲנִי ⁴ ה ^{הרב קרי}

אֲדַע וּחְטָאתִי נִגְדִי תָמִיד : לֶךְ לִבְדֶּךָ חֲטָאתִי וְהִרַע ⁶

כְּעֵינֶיךָ עֲשִׂיתִי לִמְעַן תִּצְדַּק בְּדִבְרֶךָ תִּזְכֶּה בִישְׁפָטְךָ : הֵן־ ⁷

בְּעוֹן חוֹלַלְתִּי וּבַחֲטָא יִהְיֶה תִנִּי אָמֵן : הִנֵּאֲמַת הַפִּצַּת ⁸

בַּטְחוֹת וּבִסְתֵם הַכֹּמֶה תוֹדִיעֵנִי : תַּחֲטָאֵנִי בְּאִזְזוֹב וְאַטְהַר ⁹

תִּכְבַּסֵּנִי וּמִשְׁלַג אֲלַבִּין : תִּשְׁמָעֵנִי שִׁשּׁוֹן וְשִׁמְחָה תִּגְלָנָה י

PSALM LI. LII. LIII.

bones : thou hast bruised.—¹¹ Hide thy face from my sins, and all my iniquities ; blot out. ¹² A heart clean create for me, O God, and a right spirit : renew in my inwards. ¹³ Thou wilt not cast me from thy face, and thy Holy Spirit : thou wilt not take from me.—¹⁴ Return for me the joy of thy salvation, and the Spirit : free ; shall comfort me. ¹⁵ I will teach transgressors thy ways : and sinners to thee shall turn.—¹⁶ Free me from—blood, O God, the God of my salvation ; my tongue : shall declare thy righteousness ; ¹⁷ O Lord, thou wilt open my lips ; and my mouth—will declare thy praise ; ¹⁸ Thou wilt not desire sacrifice and shall I give it ? a whole burnt-offering thou wilt not accept. ¹⁹ The sacrifices of God a spirit : broken ; a heart broken and smitten, O God, thou wilt not despise. ²⁰ Thou—wilt do good in thy good will, the Zion thou wilt build the walls ; of Jerusalem. ²¹ Then thou wilt desire the sacrifices of righteousness, a whole burnt-offering ; and oblation ; then they shall present upon thine altar, calves.

PSALM LII.

¹ To the conqueror from knowledge, for David. ² When—Doeg of Edom came and will declare for Saul, and will say for him, David has come to the house of Ahimelech. ³ Why wilt thou thyself boast in evil ; O powerful, the mercy of God every day. ⁴ Calamities ; thy tongue : will devise, as a sharp razor : making guile ; ⁵ Thou hast desired evil for good, lying before to speak righteousness. ⁶ Thou hast loved all words of devouring, a tongue : crafty ; ⁷ Even God shall destroy thee, for ever he shall cut thee out, he shall pull thee from the tabernacle, he has erased thee from the land : of the—living ; Selah. ⁸ The—just shall behold and fear, and upon him they shall laugh. ⁹ Lo, the man—will not place God his strength, and will trust in the greatness of his wealth, he will strengthen in his depravity ; ¹⁰ And I as an olive : green in the house of God, I have trusted in the mercy of God, an age and time. ¹¹ I will praise thee for an age, for thou hast perfected, I will wait for thy name, for good, presence of thy mercies.

PSALM LIII.

¹ To the conqueror upon Mahalath, from knowledge, for David. ² The fool has said in his heart, no God, they—have corrupted, and they—have made abominable iniquity, none doing good. ³ God from the heavens—has looked upon the sons of Adam that—he might see—be—understanding, seeking the God. ⁴ They—all have gone back, together they have been corrupted, none doing good, not even one. ⁵ Have they not known ?—who work iniquity,—who eat my people : they have eaten bread, God they have not called. ⁶ There they have feared a fear, and fear has not been, for God has dispersed the bones : of daring thee, thou—hast ashamed, for—

PSALMI 51. 52. 53. נא נב נג

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 רענן בבית אלהים בטחתי בחסד-אלהים עולם ועד:
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 היה פחד כי-אלהים פזר עצמות חנך הבישתה כי-

כ"א תחפץ

PSALMUS
 LII.
 Invehitur
 in Dogmum:
 atque fidu-
 ciam suam
 in Deo de-
 clarat.

PSALMUS
 LIII.
 Rur- us uni-
 ver- sos ho-
 mines, post-
 quacun-
 que Dei de
 celo pro-
 spectantis
 manifestat-
 ionem,
 corruptissi-
 mos esse
 docet.

PSALM LIII. LIV. LV.

God has despised them. ⁷ Who shall give from Zion the-salvation ; of Israel, when-God shall turn the-captivity ; of his people : Jacob shall exult and Israel shall rejoice.

PSALM LIV.

¹ To the conqueror on Neginoth from knowledge, for David. ² When-the Ziphites came and shall say to Saul, David not hiding himself with us. ³ O God, in thy name-make me safe, and in thy strength ; thou wilt judge me. ⁴ O God, hear my prayer ;—hearken for the words of my mouth. ⁵ For strangers have risen upon me, and the-fierce have sought my soul : they have not placed God for their presence, Selah. ⁶ Lo, God shall help for me, the Lord among the supporters of my soul : ⁷ He shall render evil for my enemies, in thy truth ; thou-hast made them destitute. ⁸ In willingness, I will sacrifice for thee, I will praise thy name, O Jehovah, for good. ⁹ For from every difficulty ; thou-hast delivered me, and upon my enemies my eye : has beheld.

PSALM LV.

¹ To the conqueror upon Neginoth from knowledge, for David.—² Hear, O God, my prayer, and thou will not hide thyself from my entreaty ;—³ Attend for me and answer me, I shall come down in my meditation and I shall be-troubled. ⁴ From the voice of the enemy, from the face of the oppression ; of the wicked, for they-shall cast upon me vanity, and in wrath they shall oppose me. ⁵ My heart-shall grieve in my middle, and the terrors of death have fallen upon me. ⁶ Fear and terror shall come upon me, and-trembling ; shall cover me. ⁷ And I have said, who will give for me a wing ? as a dove ; I shall fly and I shall rest. ⁸ Lo, I-will be-far off, wandering, I-will lodge in the desert, Selah. ⁹ I-will hasten flight for me, from the wind : raised ; from the tempest. ¹⁰ Destroy them, O God, divide their tongue : for I have seen violence and contention in the city ; ¹¹ Daily and night they shall surround it upon her walls ; and iniquity and labour in her middle.—¹² Wickedness ; in her middle, and-shall not recede, from her street : fraud and guile. ¹³ For not an enemy shall shame me, and I shall sustain, not those-who-hate upon me,—has magnified and shall hide from me. ¹⁴ And thou, O mortal, according-to my estimation, my leader and mine acquaintance. ¹⁵ Who together, we-shall communicate sweetly, a secret, in the house of God we shall walk in society. ¹⁶ Death-shall deceive upon them, they shall descend the grave :—who live, for-wickedness in their society, in their middle. ¹⁷ I to God will cry, and Jehovah-shall save me. ¹⁸ Evening and early, and-meridian, I-shall meditate and shall I be-troubled ? and he shall hear my voice. ¹⁹ Redeem in peace my soul : from approaching to me, for with the-multitude they have been with me. ²⁰ God shall hear and shall afflict them ; and remaining of old, Selah, who, not changes for them they shall not fear God. ²¹ He hath sent his hands : in his-peace he hath defiled his covenant ; ²² Have been-sweet

תהלים נג נד נה 53. 54. 55.

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PSALMUS
L I V.
Ziphæorum
seclus in-
sectatur: et
salutem
suam Deo
unicè com-
mendat.

ישיב קרי

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PSALMUS
L V.
Queritur se
undique ab
hostibus
obsideri: et
liberationem
ab illis
petit, im-
primis ab
hoste do-
mestico.

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יראו אלהים: שלח ידיו בשלמו חלל בריתו: חלקו 22 21

PSALM LV. LVI. LVII.

-buttery ; of his mōuth, and war of his heart, his words have been-gēntle before oil, and they swords ;—²⁵ Cast upon Jehovah thy burden, and he will sūpport thee, he will not give for an age, to change for the just. ²⁴ And thou, O God, wilt cāst them down, for the pīt of the grave, mortals of-blood and of guile shall not dīvide their days, and I shall trust in thee.

PSALM LVI.

¹ To the conqueror, upon ōppression ; silent-remote for David, Michtham, when-the Philistines seized him in Gath. ² Pīty me, O God, for man has overwhelmed me, every day warring he will bear me down. ³ My enemies have overwhelmed me every day, for māny—who fight for me, from high. ⁴ The day I will fear, I shall trust for thee. ⁵ In God I will praise his word, in God I have trusted, I will not fear what flesh shall do for me. ⁶ All day my words they have wrested, against me, all their thoughts ; for evil. ⁷ They shall assemble, they-shall conceal, they my steps shall watch as that they have expected my soul : ⁸ For iniquity escape for them in wrath, the people-sūbdue, O God. ⁹ My wāndering thou hast numbered, pīt my tears in thy bottle ; not in thy book ; ¹⁰ Then my enemies shall turn backwards, in the day I shall call, this I have known, because God for me. ¹¹ In God I will praise word, in Jehovah I will praise word. ¹² In God I have trusted, I shall not fear what man shall do against me. ¹³ Upon me, O God, thy vows, I will render prāises ; to thee. ¹⁴ For thou-hast rēscued my soul : from death, and my feet : not from fālling ? for myself to walk for the face of God in the light of the-living ;

PSALM LVII.

¹ To the conqueror, thou wilt not destroy, for David, Michtham, when-he fled from the face of Saul in the cave ; ² Pīty me, O God, pity me, for in thee my soul : has trusted, in the shāde of thy wings : I shall hope, while-calamity ; shall pass. ³ I will cry to God the Mōst High, to God avenging for me. ⁴ He shall send from the heavens, and he-shall save me, my persecutor has reproached, Selah, God shall send his mercy and his truth ; ⁵ My soul : in the middle of lions, I shall recline—who burn, sons of Adam, their tēeth : a spēar ; and arrows and their tongue : a shārp sword ; ⁶ Exalt above the heavens, O God, above all the earth : thy glory. ⁷ A net ; they-have preparēd for my steps : he has bended my soul : they have dug for my face a ditch ; they have fallen in the middle of it, Selah. ⁸ My heart prepared, O God, my heart prepared I will sing and strike the lyre. ⁹ Awake my glory, awake psaltery and harp, I will awake early.

נה נו נו PSALMI 55. 56. 57.

מחמאת פיו וקרבלבו רכו דבריו משמן והמה פתחות:
 23 השלך עליהוה יהבך והוא יכלכלך לאיתן לעולם

21 מוט לצדיק: ואתה אלהים תורדם לבאר שחת אנשי ב"א תורידם

דמים ומרמה לאיחצו ימיהם ואני אבטח־כך: נו

PSALMUS
 L V I.
 In maximo
 periculo
 constitutus
 auxilium
 Dei implo-
 rat. seque
 istā spe et
 fiducia con-
 solatur.

א למנצח על־יונת אלם רחקים לדוד מכתם באחו אותו

2 פלשתים בגת: חנני אלהים כי־שאפני אנוש כל־היום

5 לחם ולחצני: שאפו שוררי כל־היום כי־רבים לחמים

ה 4 לימרום: יום אירא אני אליך אבטח: באלהים אהלל

דברו באלהים בטחתי לא אירא מה־יעשה בשר לי:

7 6 כל־היום דברי יעצבו עלי כל־מחשבתם לרע: יגורו

8 יצפִּינוּ המה עקבי ישמרו כאשר קוו נפשי: על־און יצפִּנוּ קרי

9 פלט־למו באף עמים הורד אלהים: נדי ספרתה אתה

י שימה דמעתי בנאדך הלא בספרתך: אז ישובו אויבי

11 אחור כיום אקרא זה־ידעתי כי־אלהים לי: באלהים

12 אהלל דבר ביהוה אהלל דבר: באלהים בטחתי לא

13 אירא מה־יעשה אדם לי: עלי אלהים נדריך אישלם

14 תודות לך: כי הצלת נפשי ממות הלא רגלי מדחי

להתהלך לפני אלהים באור החיים: נו

PSALMUS
 L V I I.

Agit hic
 psalmus de
 causis Davi-
 dis et Sau-
 lis: reddit
 autem ille
 Deo grati-
 as, cujus
 misericor-
 dia ē maxi-
 mo pericu-
 lo evase-
 rat.

א למנצח אל־תשחת לדוד מכתם בברחו מפני־שאו

2 במערה: חנני אלהים חנני כי כך חסיה נפשי ובצל־

3 כנפוך אחסה עדי־עבר הוות: אקרא לאלהים עליון

4 לאל גמר עלי: ישלח משמים ווישיעני חרף שאפי סלה

ה ישלח אלהים חסדו ואמתו: נפשי בתוך לבאם

אשכבה להטים בני־אדם שניהם חנית וחצים ולשונם

6 חרב חדה: רומה על־השמים אלהים על כל־הארץ

7 כבודך: רשת הכינו לפעמי כפף נפשי כרו לפני שיחה

8 נפלו בתוכה סלה: נכון לבי אלהים נכון לבי אשירה

9 ואזכירה: עורה כבודי עורה הנכל וכנור אעירה שחר:

PSALM LVII. LVIII. LIX.

¹⁰ I will celebrate thee among the people : O Lord I will sing to thee among the nations. ¹¹ For great to the heavens thy mercy, and to the clouds thy truth ; ¹² Raise above the heavens, O God, above all the earth : thy glory.

PSALM LVIII.

¹ To the conqueror, thou wilt not destroy for David, Michtham. ² Truly, O congregation, shall you speak righteousness, O ye sons of Adam, shall ye judge-equity ? ³ Even in heart you will work iniquities ; in the earth : the violence of your hands : you will weigh. ⁴ The-wicked have been estranged from the bowels, they have erred from the womb—who : speak a lie. ⁵ Poison ; for them according—to the-likeness ; of the poison ; of a serpent, as a serpent deaf, shall stop its ear ; ⁶ Which shall listen to the voice of singers—skilled in singing of songs. ⁷ O God, break their teeth : in their mouth, the grinders ; of the lions' whelps, break, O Jehovah. ⁸ They shall melt as waters, they themselves shall depart for them, he shall bend his arrows, as they themselves shall be-cut off. ⁹ As a snail thou wilt flow, he shall go, an abortion of a woman, they have not seen the sun. ¹⁰ Before they—shall perceive the caldrons : of thorns, as an animal, as wrath, he shall terrify them. ¹¹ The righteous shall rejoice, for he has beheld punishment, his steps : he shall wash in the blood of the ungodly. ¹² And man shall say, even fruit for the just, even God is judge in the earth :

PSALM LIX.

¹ To the conqueror, thou wilt not destroy for David, Michtham, when—Saul had sent, and they shall observe the house,—to-kill him.—² Deliver me—from my enemies, O my God, from those—who raise themselves against me, thou wilt protect me.—³ Rescue me from those—who work iniquity, and from men of-blood—save me. ⁴ For, lo, they have lurked for my soul : the-strong shall assemble against me, not my iniquity, not my sin ; O Jehovah. ⁵ Not my iniquity, they shall delight in, and they shall prepare, awake for my calling and behold. ⁶ And thou Jehovah, God of armies, God of Israel,—awake—to visit all the nations, thou wilt not pity all the falsehoods of iniquity ; Selah. ⁷ They shall return for the evening, they shall bark as a dog, and shall surround the city ; ⁸ Lo, they—shall belch with their mouth, swords ; in their lips ; for who has heard. ⁹ And thou, Jehovah, shalt laugh for them, thou wilt mock all the nations. ¹⁰ Strength for thee I will keep, for God my protection. ¹¹ God of my mercy shall anticipate me, God shall behold my enemies. ¹² Thou wilt not slay them lest my people : shall forget,—shake them in thy strength, and—descend upon them, our shield the Lord. ¹³ The sin ; of their mouth, the word of their lips ; and they shall be—taken in their pride, and from the cursing ;

אודך בעמים אדני אומרך בלאמים: כי גדל עד-שמים ¹¹
 חסדך ועד-שחקים אמתך: רומה על-שמים אלהים ¹²
 על כל-הארץ כבודך: נח למנצח אל-תשחת לדוד א

PSALMUS
L. V I I I.

David hos-
tes et per-
secutores
suos, ac pi-
orum, ac-
cusat et
damnat: se-
quitur et
pios omnes
consolatur
Dei iudicio.

מכתם: האמנם אלם צדק תדברון מישרים תשפטו בני ²
 אדם: אף-בלב עולת תפעלון בארץ חמס ידיכם ³
 תפלוסון: וזו רשעים מרחם תעו מבטן דברי כזב: חמת- ⁴ ה
 למו כדמות חמת-נחש כמו-פתן חרש יאטם אזנו:

אשר לא-ישמע לקול מלחשים חובר-חברים מחכם: ⁶

אלהים הרס-שנימו בפימו מלתעות כפירים נתון ⁷

יהוה: ויבאסו כמו-מים ויתהלכו-למו ודרך חצו כמו ⁸

חציו קרי

יתמללו: כמו שבלול תמס יהלך נפל אשת בל-חזו ⁹

שמש: בטרם יבינו סירתיכם אטד כמו-חי כמו-חרון ^י

ישערנו: ישמח צדיק כי-חזה נקם פעמו ירחין בדם ¹¹

הרשע: ויאמר אדם אף-פרי לצדיק אך יש-אלהים ¹²

שפטים בארץ: נט למנצח אל-תשחת לדוד א

PSALMUS

L I X.
Memorat
summum
discrimen
in quo fue-
rat, cum
domi suae à
satellitibus
Saulis cir-
cumsidere-
tur: et pro
liberatione
ex eo gra-
tias agit.

מכתם בשלח שאול וישמרו את-הבית להמיתו:

הצילני מאיבי אלהי ממתקוממי תשגבני: הצילני ^{3 2}

מפעלי און ומאנשי דמים הושיעני: כי הנה ארבו ⁴

לנפשי וגורו עלי עזים לא-פשעי ולא-ח אתי יהוה:

בלי-עון ירצון ויכוננו עורה לקראתי וראה: ואתה יהוה ⁶ ה

אלהים צבאות אלהי ישראל הקיצה לפקד כל-הגוים

אל-תחן כל-בגדי און סלה: ישובו לערב יהמו ⁷

ככלב וישובבו עיר: הנה יביעון בפיהם חרבות ⁸

קמץ בלא
א"ספ

בשפתותיהם כי-מי שמע: ואתה יהוה תשחץ-למו ⁹

תלעג לכל-גוי: עזו אליך אשמרה כי-אלהים משגבי: ^י

אלהי חסדך ויקדמני אלהים יראני בשוררי: אל-תהרגם ^{12 11}

חסדי קרי

פן-ישכחו עמי הניעמו בחילך והורידמו מגנני אדני:

כ"א בשרי

חטאת-פימו דבר-שפתימו וילכדו בגאונם ומאלה ¹³

PSALM LIX. LX. LXI. LXII.

from the lie, they shall declare. ¹⁴ Consume them in wráth ; consume, and not they, and they have known, for Jehovah has ruled in Jacob for the ends of the earth : Selah. ¹⁵ They shall rêtûrn for the evening, they shall bark as a dog, and shall surround the city ; ¹⁶ They shall wander that—they may eat, if they shall not be—satisfied, and they shall mûrmur. ¹⁷ And I will práise thy strength, and I will celebrate, for the dawn thy mercy, for thou hast bēen, an elevation for me, and a refuge in the day of distress for me. ¹⁸ My strength for thee, I shall sing, for God my elevation ; the God of my mercy.

PSALM LX.

¹ To the conqueror, upon Shushan êduth Michtham for David,—to teach. ² When—he contended against Aram Naharaim and against Aram Sobah and Joab rêtûrned, and has dèfèated Edom in the valley ; of salt twelve thousand : ³ O God, thou hast rejected us, thou hast broken us, thou hast been—angry, thou wilt return for us. ⁴ Thou—hast made to tremble the earth : thou hast torn it asunder, heal her breaches for it has been—shâken. ⁵ Thou—hast made thy people : to bēhold hard, thou—hast mādè us to drink the wine of trembling ; ⁶ Thou hast given for those—who fear thee a standard—to elevate itself, from the face of truth, Selah. ⁷ For the sake, thy—beloved shall be—freed—save with thy right hand ; and ânswer me. ⁸ God hath declared in his holiness, I will rejoice, I will divide Shechem and the valley of Sûcchoth I will measure. ⁹ Gilead for me, and for me Manasseh and Ephraim the strēngth of my head, Judah my law giver. ¹⁰ Moab the pot of my washing, upon Edom I—will throw down my shoe ; upon me Philistia rejoice thyself. ¹¹ Who shall leād me to, the city ; fortified ? who has led me to Edom ? ¹² Not thou, O God, thou hast rejected us, and wilt not, O God, gó forth with our armies. ¹³ Gíve for us the help ; from difficulty for false the hēlp ; of man. ¹⁴ In God we have made strength, and he will tread under feet our ôppressors.

PSALM LXI.

¹ To the conqueror, upon Neginoth ; for David. ² Hear O God, my crÿ ;—attend to my prayēr ; ³ From the extremity of the earth : to thee I will cry, in the overwhelming of my heart to the rock, it shall be—high before me, thou wilt leād me. ⁴ For thou hast—bēen a hope for me, a tower of strēngth from the face of my enemy. ⁵ I will dwell in thy tabernacle, ages, I will hope in the shade of thy wings : Selah. ⁶ For thou, O God, hast heard for my vows, thou hast given the heritage ; of those—who fear thy name. ⁷ Days upon days the king thou—wilt ádd, years ; as gèneration and generation. ⁸ He shall dwell an age, for the face of God, mercy and truth ; prèpare they shall keep him. ⁹ So I will praise thy name for time, that—I may finish my vows, day, day.

PSALM LXII.

¹ To the conqueror, upon Jeduthun, a song

PSALMI 59. 60. 61. 62. נט ס סא סב

14 ומכחש יספרו: כלה בחמה כלה ואיננו וידעו כי-

טו אלהים משל ביעקב לאפסי הארץ סלה: וישבו לערב
16 יהמו ככלב ויסובבו עיר: המה ינועון לאכל אס-לא

17 ישבעו וילינו: ואני אשיר עזך וארנן לבקר חסדך כי-

18 היית משגב לי ומנוס ביום צר-לי: עזי אליך אזמרה כי-

א אלהים משגבי אלהי חסדי: ס למנצח

PSALMUS
L X.
Hymnus,
Deo laudes
et gratias
dicens, ob
victoriam
et trium-
phos, quos
populo suo
de variis
hostibus in-
dulsrat.

2 על-שושן עדות מכתם לדוד ללמד: בהצותו את ארם

נהרים ואת-ארם צובה וישב יואב ויך את-אדום בגיא-

3 מלח שנים עשר אלף: אלהים זנחתנו פרצתנו אנפת.

4 תשובב לנו: הרעשתה ארץ פצמתה רפה שבריה כי-

ה מטרה: הראית עמך קשה השקיתנו יין תרעלה:

6 7 נתתה ליראיך נס להתנוסס מפני קשט סלה: למען

8 יחלצון ידידיך הושיעה ימינך וענגנו: אלהים דבר בקדשו

9 אעלוה אהלקה שכם ועמק סכות אמדד: לי גלעד ולי

י מנשה ואפרים מעו ראשי יהודה מחקקי: מואב סיר

11 רחצי על-אדום אשליך נעלי עלי פלשת התרועעי: מו

12 יובלני עיר מצור מי נחני עד-אדום: הלא-אתה אלהים

13 זנחתנו ולא-תצא אלהים בצבאותינו: הבהילנו עזרת

14 מצר ושוא תשועת אדם: באלהים נעשה-חיל והוא

א יבוס צרינו: סא למנצח על-נגינת לדוד:

PSALMUS
L X I.
Opem et
auxilium
Dei, in tem-
pore diffi-
cili, implo-
rat: atque
divinis res-
ponsis ac
promissis
eae conso-
latur.

2 3 שמעה אלהים רנתי הקשיבה תפלתי: מקצה הארץ

4 אליך אקרא בעטף לבי בצור-יורם ממני תנחני: כי-

ה היית מחסה לי מגדל-עז מפני אויב: אגורה באהלך

6 עולמים אחסה בסתר כנפוך סלה: כי-אתה אלהים

7 שמעת לנדר-נתת ירשת יראי שמך: ימים עלי-מי-מלך

8 תוסיף שנותיו כמור-דר ודור: ישב עולם לפני אלהים

9 חסד ואמת מן ינצרהו: כן אזמרה שמך לעד לשלמו

א נדרי יום יום: סב למנצח על-ידורתון מזמור

PSALMUS
L X I I.
Psalmus

בנ"א דור

PSALM LXII. LXIII. LXIV.

for David. ² Surely to God, my soul silent, from him my salvation, ³ Surely he my rock, and my salvation ; my uplifting, I shall not change much. ⁴ Time how, you will contrive mischief ; against a man, you will slay, all you as a wall inclined, a hedge thrown down. ⁵ Even from his elevation ; they have counselled,—to throw down, they shall choose a lie, with their mouth they shall bless, and in their inward they shall curse, Selah. ⁶ Surely for God my soul : silent, for from him my expectation. ⁷ Surely he my rock and my salvation ; my exultation I shall not move. ⁸ Upon God my salvation and my glory, the rock of my strength and my hope in God. ⁹ Hope in him in every time : O people : pour out for his face, your heart, God a refuge for us, Selah. ¹⁰ Even vanity the sons of Adam, a lie the sons of man, in the—weighing they have ascended, they before vanity together ; ¹¹ you shall not trust in calumny and rapine, you shall not be—vain, for if substance has increased, you shall not place your heart. ¹² Once God hath declared, twice have I heard this, for strength to God. ¹³ And for thee, O God, mercy for thou wilt render for man, according—to his work.

PSALM LXIII.

¹ A song for David, when—he was in the desert of Jehudah. ² O God, my God thou, I will seek thee early, my soul : has thirsted for thee, it has desired for thee, my flesh in a land : of desert thirsty, without waters. ³ Thus in holiness I have seen thee,—to see thy strength and thy glory. ⁴ For good thy mercy before—life, my lips ; shall praise thee. ⁵ So I will bless thee in my—life ; in thy name I will lift my hands : ⁶ Thus fatness and marrow, my soul : shall be—satisfied, and lips ; of praises, my mouth shall praise. ⁷ Since I have remembered thee upon my bed, and in the watches ; I will meditate on thee. ⁸ For thou hast been a strength for me, and in the shade of thy wings : I will rejoice. ⁹ My soul : has longed after thee, in me thy right hand ; will support. ¹⁰ And they for desolation ; shall seek my soul : they shall go in the under parts of the earth : ¹¹ They shall be—torn upon the hands : of the sword, the portion ; of foxes shall be. ¹² And the king shall rejoice in God, every one shall himself rejoice who has been sworn in him, for shall be—stopped the mouth of those—who speak a lie.

PSALM LXIV.

¹ To the conqueror, a song for David. ² Hear, O God, my voice, in my prayer from the fear of the enemy, keep my—life. ³ Thou wilt hide me from the counsel of the—wicked from the assembly ;—who work iniquity : ⁴ Who have sharpened as a sword ; their tongue : they have stretched their arrow a bitter word. ⁵ That —they might hurt in—secret the perfect, suddenly they shall shoot him and shall not fear. ⁶ They shall strengthen

תהלים סב סג סד 62. 63. 64.

- 3 2 **לדוד : אך אל-אלהים דומיה נפשי ממנו וישועתי : אך-**
 4 **הוא צורי וישועתי משגבי לא-אמוט רבה : עד-אנה**
תהותתו על-איש תרצחו כלכם כקיר נטוי גדר
הדחוייה : אך משאתו יעצו להדיח ירצו כזב בפיו יברכו ה
 6 **ובקרבים יקללו-סלה : אך לאלהים דומי נפשי כי-ממנו**
 8 7 **תקותי : אך-הוא צורי וישועתי משגבי לא אמוט : על-**
 9 **אלהים ישעי וכבודי צור-עזי מחסי באלהים : בטחו בו**
בכל-ערת עם שפכו-לפניו לבבכם אלהים מחסה-לנו
סלה : אך הבל בני-אדם כזב בני-איש במאזנים לעלות ,
 11 **המה מהבל יחד : אל-תבטחו בעשק ובגול אל-תהבלו**
 12 **חיל כי-יגוב אל-תשיתו לב : אחת דבר אלהים שתיים-**
 13 **זו שמעתי כי עז לאלהים : ולך-אדני חסד כי-אתה**
תשלם לאיש כמעשהו : סג מזמור לדוד א
 2 **בהיותו במדבר יהודה : אלהים אלו אתה אשחרך**
צמאה לך נפשי כמה לך בשרי בארץ-ציה ועיף בלי-
 4 5 **מים : כן בקדש חזיתך לראות עזך וכבודך : כי-טוב**
חסדך מחיים שפתי ישבחונך : כן אברכך בחיי בשמך ה
 6 **אשא כפי : כמו חלב ודשן תשבע נפשי ושפתי רננות**
יהלל-פי : אס-זכרתך על-יצועי באשמרות אהגה-בך : 7
 9 8 **כי-היית עזרתה לי ובצל כנפיד ארנן : דבקה נפשי**
אחרך בי תמכה ימינך : והמה לשואה יבקשו נפשי
 11 **יבאו בתחתיות הארץ : יגירהו על-ידי-חרב מגת**
 12 **נ"א שועלים שְׁעִלִים יהיו : והמלך ישמח באלהים יתהלל כל-**
הנשבע בו כי יסכר פי דוברי-שקר : סד
 2 **למנצח מזמור לדוד : שמע-אלהים קולי בשיחי מפחד א**
 3 **אויב תצר חיי : תסתירני מסוד מרעים מרגשת פעלי**
 4 **און : אשר שננו כחרב לישונם דרכו חצם דבר מר :**
 6 **לירות במסתרים תם פתאם ירהו ולא ייראו : יחזקו-ה**

hominis fide-
 lis, ani-
 mo tran-
 quilli, pla-
 cidi, sereni,
 atque in
 sinu Dei
 veluti con-
 sidentis.

PSALMUS
 LXIII.
 In deserto
 Judae jac-
 tatus, desi-
 derium in-
 credibile
 fruendi Dei
 sui decla-
 rat, et con-
 sideratione
 praeterito-
 rum benefi-
 ciorum
 spem suam
 testatur,
 seque ip-
 sum conso-
 latur.

PSALMUS
 LXIV.
 Oratio fide-
 lium pro
 conserva-
 tione ab in-
 siditis et
 conspira-
 tione hosti-
 um suorum

PSALM LXIV. LXV. LXVI.

for them, a word of evil, they shall declare that—they may hide néts, they have said, who shall behold for us? ⁷ Iniquities; shall be—searched, they have finishèd the scrutiny from searching, and the inward of man, and the heart deep. ⁸ God shall dart at them arrow suddenly, their stripes; have beèn. ⁹ And they —shall cause them to stumble upon themselves, their tongue: all themselves shall flee, seeing in them. ¹⁰ And all men shall fear, and—shall declare the work of God, and his work, they—shall understand. ¹¹ The just shall rejoice in Jehovah, and they have hoped in him, and all themselves—upright of heart shall glory.

PSALM LXV.

¹ To the conqueror a Psalm for David a Sòng. ² For thee silence; prāise; O God, in Zion and for thee, shall be—rendered the vow. ³ Hearing prāyer; to thee all flesh shall còme. ⁴ Words of iniquity have prevailed from me. Our transgressions thou wilt expiate them. ⁵ O the-blessedness thou wilt chuse, and thou wilt advance, he shall dwell in, thy courts: he has been satisfied with the goodness of thy house, of thy holy temple.—⁶ Dréaded in righteousness thou wilt answer us, O God, of our salvation, the hope of all the ends of the earth: and of the water—distant. ⁷ Strénghtening the mountains with his pòwer; he has been girded with strength;—⁸ Restraining the sound of the waters, the sound of their wāves, and the tūmolt of the people. ⁹ The inhabitants of the ends shall fear, from thy signs: the—outgóing of the dawn and of the evening thou—wilt make to rejoice. ¹⁰ Thou hast visited the earth: and thou wilt drénch it füll, thou wilt enrich it, the river of God, full of waters, thou wilt prèpare their corn, for thus thou wilt prepare it. ¹¹ Her ridges refreshed, thou hast dèscended her trench with showers, thou wilt soften it, the budding thou wilt bless. ¹² Thou hast crowned the yèar; of thy goodness; and thy footpaths shall drop fatness ¹³ The pāstures of the desert shall drop, and exùltation the hills; shall be—girded. ¹⁴ The pastures shall be—covered cattle: and the vallies shall be—overwhelmed corn, they themselves shall shout even they—shall sing.

PSALM LXVI.

¹ To the conqueror, a Sòng a Psalm—Prāise for God all the earth. ² Sing the glory of his name, tèll the glory of his prāise; ³ Say to God how dréaded thy works, in the greatness of thy strénghth thy enemies for thee shall be—denied. ⁴ All of the earth: shall bënd themselves for thee, they shall praise for thee, they shall praise thy name. Selah. ⁵ Còme and bēhold the works; of God, dreaded work; upon the sons of Adam. ⁶ He hath turned the sea for dryness, in the river they shall pass on foot: there we shall be—glad in him. ⁷ He has ruled in his strength; an age, his eyes: shall lòok upon the nations, the rebels—shall not be—exalted, for them. Selah. ⁸ Bless, O ye people, our God, and—cause to hear the voice of his prāise; ⁹ Who hath plāced our soul: in—life; and hath not granted—to move our foot: ¹⁰ For thou hast proved us, O God,

למו דבר רע יספרו לטמון מוקשים אמרו מי יראה-
 7 למו: יחפשו-עולת תמנו חפש מחפש וקרב איש ולב
 8 9 עמק: וירם אלהים חץ פתאם היו מכותם: ויכשילהו
 י עלימו לשונם יתנודדו כל-ראה בס: וייראו כל-אדם
 11 ויגידו פעל אלהים ומעשהו השבילו: ישמח צדיק
 א ביהוה וחסה בו ויתהללו כל-ישרי-לב: סה למנצח
 2 מזמור לדוד שיר: לך דמיה תהלה אלהים בציון ולך
 3 4 ישלם-נדר: שמע תפלה עדיך כל-בשר יבאו: דברי
 ה עונת גברו מני פשעינו אתה תכפרם: אשרי תבחר
 ותקרב ישכן חצריך נשבעה בטוב ביתך קדש היכלך:
 6 נוראות בצדק תעננו אלהי ישענו מבטח כל-קצוי-ארץ
 7 8 וים רחקים: מכין הרים בכחו נאזר בגבורה: משיב
 9 שאון ימים שאון גליהם והמון לאמים: וייראו ישבי קצות
 י מאות-רניך מוצאי בקר וערב תרנין: פקדת הארץ
 ותשקקה רבת תעשרנה פלג אלהים מלא מים תכין
 11 דגנם כי-כן תכינה: תלמיה רוה נחת גדודה ברכיבים
 12 תמְווגנה צמחה תברך: עטרת שנת טובתך ומעגלך כ"א תמוגנה
 13 ירעפון דשן: ירעפו נאות מדבר וגיל גבעות תחגרנה:
 14 לבשו כרים הצאן ועמקים יעטפו-בר יתרועעו אף-ישירו:
 2 א סו למנצח שיר מזמור הריעו לאלהים כל-הארץ: זמרו
 3 כבוד-שמו שימו כבוד תהלתו: אמרו לאלהים מה-
 4 נורא מעשיך ברב עוז יכחשו לך איביך: כל-הארץ
 ה ישתחוו לך ויזמרו-לך יזמרו שמך סלה: לכו וראו
 6 מפעלות אלהים נורא עלילה על-בני אדם: הפך ים
 7 ליבשה בנהר יעברו ברגל ים נשמחה בו: משל
 בגבורתו עולם עיניו בגוים תצפינה הסוררים אל-יורימו
 8 למו סלה: ברכו עמים אלהינו והשמיעו קול תהלתו:
 9 השם נפשנו בחיים ולא-נתן למוט רגלנו: כי-בחתנו

PSALMUS
L X V.
Hymnus
Deo dictus
ob nomen
et cultum
suum toto
orbe pro-
pagatum,
multipli-
cemque gra-
tiam et be-
neficientiam
suam, in
omnibus
mundi par-
tibus, osten-
sam.

PSALMUS
L X V I.
Universa
terra Deum
adorare et
venerari
jubetur,
propter
magnifica
opera tum
gratiae, tum
potentiae,
in ea edita

כ"א
הסורים
ירבו קרי

PSALM LXVI LXVII. LXVIII.

¹⁰ O God, thou hast tried us as silver is tried. ¹¹ Thou—hast brôught us into the net ; thou hast placed pressure ; on our loins. ¹² Thou—hast caused man to ride over our head, we have come into fire : and—water, thou—wilt léad us for a refreshed. ¹³ I will enter thy house with whole burnt offerings ; I shall render to thee my vows. ¹⁴ Which my lips ; have déclared and my móuth has spoken in difficulty for me. ¹⁵ Whole burnt offerings ; of—fât I will offer for thee, with the perfume ; of rams, I will make oxen with he goats, Selah. ¹⁶ Côme, hear, and I will tell all—who fear God, what he hath done for my soul : ¹⁷ To him, my mouth I have cried, and he has been—exalted with my tongue : ¹⁸ Iniquity if I have ré-garded in my heart, the Lord will not hear. ¹⁹ But God has heard me, he—has attended to the voice of my prāyer ; ²⁰ Blessed God who—hath not túrned aside my prayer ; and his mercy from me.

PSALM LXVII.

¹ To the conqueror, on Neginoth ; a psalm a sông. ² God will pīty us, and bless us, and will énlighten his fâce, for us, Selah. ³ That—they may knów in the earth : thy way : in all the nations thy salvation. ⁴ The people : shall prāise thee, O God, all the people : shall praise thee. ⁵ They shall be—glad, and the nations shall shôut, for thou wilt judge the people : in righteousness and the nations in the earth : thou wilt léad them, Selah. ⁶ The people : shall prāise thee, O God, all the people : shall praise thee. ⁷ The earth : shall give her fruit, God shall bless us, our God. ⁸ God shall bless us, and shall fear him all the ends of the earth :

PSALM LXVIII.

¹ To the conqueror, for David, a psalm a sông. ² God will arise, and shall be—scattered his enemies, and his haters shall flee from his fâce. ³ As smoke—has been—driven, thou wilt drive, as wax—has mélted from the fâce of fire : the—wicked shall perish from the fâce of God. ⁴ And the—júst shall réjoice, they shall be—glad for the fâce of God, and they—shall exûlt with joy.—⁵ Give praise for God, praise his name, c̄xalt him that—rides in the—darkness ; in Jah his name, and exult for his fâce. ⁶ A fāther of the—fatherless, and the jûdge of the—widow ; God in his dwelling of holiness. ⁷ God—making to dwéll darlings in house,—leading out the—bound in—prosperity ; even rebels have possessed dryness. ⁸ O God, when—thou hast góne forth, for the fâce of thy people : when—thou walkest through the desert, Selah. ⁹ The earth : has trembled, even the heavens have dropped from the fâce of God, this Sinai from the fâce of God, the God of Israël. ¹⁰ Rain of—libe-rality ; thou wilt sprinkle,

אלהים צרפתנו כצרף־כסף : הבאתנו במצודה שמת 11
מועקה במתנינו : הרכבת אנוש לראשנו באנו באש 12
ובמים ותוציאנו לרויה : אבוא ביתך בעולות אשלם לך 13
נדרי : אשר־פצו שפתי ודבר־פי בצר־לי : עלות 14 טו
מחים אעלה־לך עמ־קטרת אילים אעשה בקר עמ־ 15
עתודים סלה : לכו־שמעו ואספרה כל־יראי אלהים 16
אשר עשה לנפשי : אליו פ־יקראתי ורומם תחת 17
לשוני : און אס־ראיתי בלבי לא ישמע אדני : אכן 18 19
שמע אלהים הקשיב בקול תפלתי : ברוך אלהים כ
אשר לא־הסיר תפלתי וחסדו מאתי : סו

בכ"א נוח
PSALMUS
L X V I I.
Orat Deum,
ut cæteris
etiam gen-
tibus salu-
tem et cog-
nitionem
sui imper-
tatur, id-
que illum
effecturum
esse prædi-
cit.

למנצח בנגינת* מזמור שיר : אלהים יחננו א 2
ויברכנו יאר פניו אתנו סלה : לדעת בארץ דרך 3
בכל־גוים ישועתך : יודוך עמים אלהים יודוך עמים 4
כלם : ישמחו וירננו לאמים כ־יתשפט עמים מישר ה
ולאמים בארץ תנחם סלה : יודוך עמים אלהים 6
יודוך עמים כלם : ארץ נתנה יבולה וברכנו אלהים 7
אלהינו : יברכנו אלהים וייראו אותו כל־אפס־ארץ : 8

סח למנצח לדוד מזמור שיר : יקום א 2
אלהים יפוצו אויביו וינוסו משנאיו מפניו : כהנדף 3
עין תנדף כהמס דונג מפני־אש יאבדו רשעים מפני
אלהים : וצדיקים ישמחו יעלצו לפני אלהים וישישו 4
בשמחה : שירו לאלהים זמרו שמו סלו לרכב ה
בערבות ביה שמו ועלזו לפניו : אבי יתומים ודין 6
אלמנות אלהים במעון קדשו : אלהים מושיב יחידים 7
ביתא מוציא א־סירים בכושרות א־סוררים שכנו

PSALMUS
L X V I I I.
Inducuntur
fideles, ver-
bis magnifi-
centissimis,
prædican-
tes potenti-
am et benig-
nitatem Dei
tum olim
exhibitam
in populo
suo, tum
imprimis
in erectione
Regni sui
inter me-
dios hostes
eorumque
profligatio-
ne.

צחיחה : אלהים בצאתך לפני עמך בצעדך בישימון 8
סלה : ארץ רעשה א־שמים נטפו מפני אלהים זה 9
סיני מפני אלהים אלהי ישראל : גשם נדבות תניף י

PSALM LXVIII.

O God, thy heritage ; and wearied ; thou hast established it. ¹¹ Thy cōgregation ; has dwelt in it, thou hast prepared of thy goodness ; for the pōor, O God. ¹² The Lord shall give the word of declarers ; the army grēat. ¹³ Kings of armies shall wander, they shall wander and the female ; of the house will divide the spoil. ¹⁴ Though ye shall sleep among pots, as the wings : of a dove ; covered with silver, and her wings ; with yellow gold. ¹⁵ When—the omnipotent separated kings in her, snow in Salmon, ¹⁶ The hill of God the hill of Bashan, a mountain of mountains the hill of Bashan. ¹⁷ For why do ye leap, O ye mountains of mountains ? God hath desired this mountain—to pōssess it, even Jehovah will dwell in it for an age. ¹⁸ The chariot of the Lord—many thousands : repeated, God among them, Sinai in holiness. ¹⁹ Thou hast āscended on high, thou hast taken cāptive cāptivity, thou hast received gifts for Adam, and even rebels, that—thou might dwell ; Jah God. ²⁰ Blessed Lord, day, day, he shall load for us, God our salvation ; Selah. ²¹ That God for us God, for—sālvation ; and for Jehovah the Lord for death the—gōing forth ; ²² Even God will wound the head of his enemies, the vortex of the hair of walking himself in his—guilt. ²³ The Lord hath said from Bashan, I will bring back, I will bring back, from the dēpths ; of the sea. ²⁴ For the sake thou wilt dip thy foot : in the blood and the tongue : of thy dogs, from enemies and from him. ²⁵ They have bēheld thy goings, O God, the goings of my God, my King in holiness. ²⁶ The sīngers preceded, then the strikers on instruments ; in the middle, young women ; of timbrels. ²⁷ In the assemblies ; bless Jehovah, the Lord from the fountain of Israel. ²⁸ There little Benjāmin has directed them, the princes of Judah, their assembly ; the princes of Zebulun, the princes of Naphthali : ²⁹ Thy God has commanded thy strēngth, strēngthen, O God, what thou hast wrought for us. ³⁰ From thy temple at Jerusalem for thee, kings—have brought gifts. ³¹ Blame the āssembly ; of the cane, the cōngregation ; of bulls with the calves of the people : every one has subjected himself, with pīeces of silver, disperse the people : they will desire wars. ³² The lords shall cōme from Egypt, Ethiopia will strēch out her hands : for God. ³³ Ye kingdoms of the earth :—sīng for God, praise the Lord, Selah. ³⁴ That—he may ride upon the heavens of heavens of old, lo, he shall give with a voice, a voice of strēngth. ³⁵ Give strength for God, upon Israel, his—māgnificence ; and his strength in the heavens. ³⁶ Drēaded God, from thy holiness, the God of Israel, he has given strength and—fortitude for the people : Blessed God.

11 אלהים נחלתך ונלאה אתה כוננתה : חיתך ישבורה
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 13 צבא רב : מלכי צבאות ידדון ידדון ונות בית תחלק
 14 שלל : אס-תשכבון בין שפתים כנפי יונה נחפה
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 16 בה תשלג בצלמון : הר-אלהים הר-בשן הר גבננים
 17 הר-בשן : למה תרצדון הרים גבננים ההר חמד
 18 אלהים לשבתו אף-יהוה ישכן לנצח : רכב אלהים
 19 *רבתים אלפי שנאן אדני בס סיני בקדש : עלית
 למרום שבת שבי לקחת מתנות באדם ואף סוררים
 כ לשכן יה אלהים : ברוך אדני יום יום יעמס-לנו האל
 21 ישועתנו סלה : האל לנו אל למושעות וליהוה אדני
 22 למות תוצאות : אך-אלהים ימחין ראש איביו קדקד
 23 שער מתהלך באשמיו : אמר אדני מבשן אשיב אשיב
 24 ממצלות ים : למען תמחין רגלך בדם לשון כלבך
 כה מאיבים מנהו : ראו הליכותיך אלהים הליכות אלי
 26 מלכי בקדש : קדמו שרים אחר נגנים בתוך עלמות
 27 תופפות : במקהלות ברכו אלהים אדני ממקור
 28 ישראל : שם בנימן צעיר רדם שרי יהודה רגמתם שרי
 29 זבלון שרי נפתלי : צוה אלהיך עוז עוזה אלהים זו
 ל פעלת לנו : מהיכלך על-ירושלם לך יובילו מלכים שי :
 31 גער חית קנה עדת אנירים בעגלי עמים מתרפס
 32 ברצי-כסף בזר עמים קרבות יחפצו : יאתיו חשמנים
 33 בני מצרים כוש תריץ ידיו לאלהים : ממלכות הארץ
 34 שירו לאלהים זמרו אדני סלה : לרכב בישמי שמי-קדם
 לה הן יתן בקולו קול עז : תנו עז לאלהים על-ישראל
 36 גאותו ועזו בשחקים : נורא אלהים ממקדשיך אל
 ישראל הוא נתן עז ותעצמות לעם ברוך אלהים :

PSALM LXIX.

PSALM LXIX.

To the conqueror, upon Sossanim, for David. ²—Save me, O God, for the waters have entered my soul : ³ I have sunk in mire of an abyss, and not-standing, I have come into the deeps of waters, and the billow ; has inundated me ; ⁴ I have been-weary with my crying, dried my throat, mine eyes : have failed—hoping for my God. ⁵ They have been-multiplied before the hairs : of my head—who hate for nought, they have strengthened, my enemies—spoiling me, for nought, what I have not taken, then I—shall return. ⁶ O God, thou hast known my foolishness ; and my faults ; from thee have not been concealed ; ⁷ They shall not be—ashamed in me, expecting thee, O Lord, Jehovah of armies, they shall not be—ashamed in me—who—seek thee, O God of Israel. ⁸ For on account—of thee I have borne reproach ; the confusion ; of my face has covered. ⁹ I have been a stranger for my brethren, and the sons of my mother ;—strange. ¹⁰ For the zeal ; of thy house has consumed me, and the reproaches ; of those—who reproach thee have fallen upon me. ¹¹ And I shall weep in fasting, my soul : and will be for reproaches ; to me. ¹² And I shall place for my garment sackcloth, and I shall be for them for a proverb. ¹³ They—shall speak against me—who sit in the gate, and the songs ; of the drunkards, Sechar. ¹⁴ And I my prayer ; for thee, O Jehovah, a time : of good-will, O God, in the multitude of mercies, hear me in the truth ; of thy salvation.—¹⁵ Save me from the clay, and I shall not sink, I shall be—rescued from those—who hate me, and from the depths of waters. ¹⁶ The flowing ; of waters shall not inundate me, and the deep ; will not swallow me, and the well will not close upon me its mouth. ¹⁷ Answer me, O Jehovah, for good thy mercy, according—to the multitude of thy mercies look upon me. ¹⁸ And thou wilt not hide thy face from thy servant, because difficulty for me, hasten, hear me. ¹⁹ Approach to my soul : redeem it for the sake—of my enemies, redeem me. ²⁰ Thou hast known my reproach ; and my shame ; and my disgrace, thy presence all my enemies. ²¹ Reproach ; hath worn my heart, and I have been—miserable, and I shall wait that—I might be consoled, and not, and for soothers, and not—finding me. ²² And they shall give in my food ; poison, and for my thirst they shall bear for me vinegar. ²³ Be their table for their face for a snare, and for—peace, for a stumbling-block. ²⁴ Thou wilt darken their eyes : from-sight, and their loins always—make to fall. ²⁵ Pour upon them thy wrath, and the fury of thy anger—shall seize them. ²⁶ Their palace ; shall be desolated ; in their tabernacle shall not be inhabiting. ²⁷ For whom thou hast struck they have persecuted, and to the grief of thy wounds they shall tell. ²⁸ Thou wilt give iniquity upon their iniquity, and they shall not enter in thy righteousness ; ²⁹ They shall be—blotted from the book

PSALMUS
L X I X.
Propheta
magnum
illum Dei
SERVUM
iterum in-
troducitur
ejusque do-
lores et pas-
siones enar-
rat; tandem
liberatio-
nem, atque
superatā
Mundi po-
tentia Zio-
nis restitue-
tionem va-
ticipatur.

סט למנצח על-שושנים לרוד : הושיעני א 2
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PSALM LXIX. LXX. LXXI.

of-life ; and with the-just they shall not be-written. ³⁰ And I humble and grieving, thy salvation ; O God, will exalt me. ³¹ I will praise the name of God with a sông, and I will magnify it with praise ; ³² And will be better for Jehovah before an ox, a calf having horn : having hoofs ; ³³ The-humble have seen and shall rejoice-who seek God, and your heart shall live. ³⁴ For Jehovah has listened to the-needy, and his-bound he has not despised. ³⁵ Shall praise him the heavens and the earth : the seas and all creeping in them. ³⁶ For God-will save Zion, and will build the cities ; of Judah, and they will dwell there and will possess it. ³⁷ And the seed of thy servants shall inherit it, and they-who love thy name shall dwell in it.

PSALM LXX.

¹ To the conqueror, for David, that-he might remember. ² God that-he may rescue me, Jehovah to my assistance ; hasten. ³ They shall be-âshamed and shall blush-who seek my soul : they shall turn backwards, they shall be-confounded-who desire my hurt ; ⁴ They shall be-turned for a reward of their shame ; who-say-well, well. ⁵ They-shall be-glâd, and they shall rejoice in thee-who-seek thee, and they shall say always, the Lord shall be-magnified,-who love thy salvation ; ⁶ And I humble and needy, O God, hasten for me, my help and my deliverer, thou, O Jehovah, wilt not delay.

PSALM LXXI.

¹ In thee, O Jehovah, I have trusted, I shall not be-ashamed for an age. ² In thy righteousness ; thou-wilt rescue me, and wilt deliver me, incline to me thine ear ; and-save me. ³ Be for me for a rock of dwelling-to enter daily, thou hast commanded-to-save me, because my rock and my fortress ; thou. ⁴ O God, rescue me from the hand : of the wicked, from the hand : of the perverse and violent. ⁵ For thou my hope, O God, Jehovah, my trust from my youth. ⁶ Upon thee I have been supported from the womb ; from bowels of my mother thou my taker, in thee my praise ; continually. ⁷ As a wonder I have been for many, and thou my help strong. ⁸ My mouth shall be-full of thy praise ; all the day thy glory ; ⁹ Thou-wilt not cast me off, for the time of old age, as my strength has failed, thou wilt not leave me. ¹⁰ For my enemies have spoken against me, and-who observe my soul : they have been counselled together.-¹¹ To say, God hath forsaken him, pursue and seize him, for none-delivering. ¹² O God, thou wilt not be-far from me, my God, for my help ;-hasten. ¹³ They shall be-âshamed, the adversaries of my soul : shall perish, they shall be-covered disgrace ; and shame ;-who seek my hurt ; ¹⁴ And I always will hope, and I-will add upon

סֵט ע עַא PSALMI 69. 70. 71.

לֹא חַיִּים וְעַם צְדִיקִים אֲלִיכְתְּבוּ : וְאֲנִי עֲנִי וְכוֹאֵב יִשְׁוֹעַתְךָ
 31 אֱלֹהִים תִּשְׁגְּבֵנִי : אֶהְלֵלָה שֵׁם־אֱלֹהִים בְּשִׁיר וְאֶגְדְּלֵנוּ
 32 בַּתּוֹדָה : וְתִטֵּב לִיהוָה מִשׁוֹר פֶּר מִקֶּרֶן מִפְּרוֹס :
 33 34 רְאוּ עֲנוּיִם יִשְׁמְחוּ דְרָשִׁי אֱלֹהִים וַיְחִי לִבְנֵכֶם : כִּי־
 שָׁמַע אֱלֹהֵי־אֲבִיוֹנִים יְהוָה וְאֶת־אֲסִירָיו לֹא בִזָּה :
 36 לֹא יֶהְלְלוּהוּ שָׁמַיִם וָאָרֶץ יָמִים וְכָל־רִמָּשׁ בָּם : כִּי
 אֱלֹהִים יוֹשִׁיעַ צִיּוֹן וַיְבַנֶּה עִיר־יְהוּדָה וַיֵּשְׁבוּ שָׁם וַיִּרְשׁוּהָ :
 37 וְזָרַע עֲבָדָיו וַיַּחֲלֹה וְאֶהְבִּי שְׁמוֹ וַיִּשְׁכְּנוּ־בָה :

PSALMUS
L X X.

Oratio Davidis ac fidelium quorumcunque, opem Dei exposcentium.

2 א ע לִמְנַצַּח לְדוֹד לְהַזְכִּיר : אֱלֹהִים
 3 לְחַצִּילָנִי יְהוָה לְעֹזְרָתִי חוֹשָׁה : יִבְשׁוּ וַיַּחֲפְרוּ מִבְּקָשִׁי
 4 נַפְשִׁי יִסְגּוּ אַחֲזֹר וַיְכַלְמוּ חִפְצֵי רַעְתִּי : יִשׁוּבוּ עַל־
 ה עֵקֶב בִּשְׁתֵּם הָאֲמֹרִים הָאֵת הָאֵת : יִשְׁיוּ
 וַיִּשְׁמְחוּ בָךְ כָּל־מִבְּקָשֶׁיךָ וַיֹּאמְרוּ תָמִיד יִגְדַּל
 6 אֱלֹהִים אֶהְבִּי יִשְׁוֹעַתְךָ : וְאֲנִי עֲנִי וְאֲבִיוֹן אֱלֹהִים חוֹשָׁה־
 לִי עֹזְרִי וּמִפְּלָטִי אַתָּה יְהוָה אֱלֹהֵי־אֶחָד : עַא

PSALMUS
L X X I.

David orat, ut Deus sibi ope et gratia sua adsit in senectute: ejusque misericordiam erga sese praedicat.

2 א בְּכִי־יְהוָה חֲסִיתִי אֱלֹהֵי־אֲבוֹשָׁה לְעוֹלָם : בְּצַדִּיקְתְּךָ
 3 תִּצִּילָנִי וְתַפְלֹטֵנִי הִטָּה־אֱלֹהִי אֶזְנוֹךְ וְהוֹשִׁיעֵנִי : הִיָּה לִי
 לְצוֹר מִעוֹן לִבּוֹא תָמִיד צִוִּיתָ לְהוֹשִׁיעֵנִי כִי־סָלַעַי
 4 וּמִצּוֹדֹתַי אַתָּה : אֱלֹהֵי פִלְטָנִי מִיַּד רָשָׁע מִכָּף מַעֲוָל
 ה וְחוֹמָיִן : כִּי־אַתָּה תִּקּוֹתִי אֲדַנִּי יְהוָה מִבִּטְחִי מִנְּעוּרִי :
 6 עֲלִיךָ נִסְמַכְתִּי מִבֶּטֶן מִמְּעִי אֲמִי אַתָּה גּוֹזִי בָךְ תִּהְלֹתִי
 7 8 תָמִיד : כִּמּוֹפֶת הָיִיתִי לְרַבִּים וְאַתָּה מַחֲסִיעֵנִי : וַיִּמְלֹא
 9 פִּי תִהְלֹתְךָ כָּל־הַיּוֹם תִּפְאָרְתְּךָ : אֱלֹהֵי־שְׁלִיכְנִי לַעֲת
 י זָקְנָה כִּכְלוֹת כְּחֵי אֱלֹהֵי־תַעֲזֹבֵנִי : כִּי־אָמְרוּ אוֹיְבֵי לִי
 11 וַיִּשְׁמְרוּ נַפְשִׁי נֹעֲצוּ וַיַּחְדּוּ : לֹאֲמַר אֱלֹהִים עֲזָבוּ רַדְּפוּ
 12 וְתִפְשׁוּהוּ כִי־אֵין מִצִּיל : אֱלֹהִים אֱלֹהֵי־תִרְחָק מִמֶּנִּי אֱלֹהֵי
 13 לְעֹזְרָתִי חַיִּשְׁרָה : יִבְשׁוּ וַיִּכְלוּ שְׁטָנִי נַפְשִׁי יַעֲטוּ חֶרֶף
 14 וְכָל־מָה מִבְּקָשִׁי רַעְתִּי : וְאֲנִי תָמִיד אֵיחָל וְהוֹסַפְתִּי עַל־

חוֹשָׁה קָרִי

PSALM LXXI. LXXII.

all thy praise ; ¹⁵ My mouth shall declare thy righteousness ; all the day, thy salvation ; for I have not known the numbers ; ¹⁶ I will enter in the-strength ; of the Lord Jehovah, I-will record thy righteousness ; for alone. ¹⁷ O God, thou hast taught me from my youth, and time, lo, I-shall announce thy wonders ; ¹⁸ And even to old age ; and hoariness ; O God, thou wilt not forsake me, time I-shall declare thine arm ; for the generation, for all they shall come thy strength ; ¹⁹ And thy righteousness ; O God, to high that thou hast made-great ; God, who as thou ? ²⁰ Who-hast showed me difficulties ; numerous ; and evils ; thou wilt turn, thou wilt revive me, and from the abysses ; of the earth : thou wilt turn, thou wilt raise me. ²¹ Thou wilt increase my greatness ; and thou wilt surround me, thou wilt comfort me. ²² Even I will praise thee, by the instrument nebel, thy truth ; my God I will sing to thee on the harp, Holy of Israel. ²³ My lips ; shall exult, for I shall sing for thee, and my soul : which thou hast redeemed. ²⁴ Even my tongue : all the day shall meditate thy righteousness : for they shall be-ashamed, for they have been-confounded—who seek my hurt ;

PSALM LXXII.

¹ For Solomon, O God, thy judgments give for the king, and thy righteousness ; for the son of the king. ² He will judge thy people : in righteousness, and thy-poor in judgment. ³ The mountains shall bring peace for the people, and the hills ; in righteousness. ⁴ He will judge the-poor of the people, he-will save for the sons of the needy, and he will break the calumniator : ⁵ They shall fear thee, with the sun and for the face of the moon, generation of generations. ⁶ He shall descend as a shower upon the mown grass, as showers the watering of the earth : ⁷ In his days the just shall flourish, and a multitude of peace, time moon not. ⁸ And he shall rule from sea to sea, and from the river to the ends of the earth : ⁹ For his face the dwellers of the desert shall fall, and his enemies shall lick the dust. ¹⁰ The kings of Tarshish and of the islands shall bring a gift ; the kings of Sheba and Seba-shall present an offering. ¹¹ And all the kings shall bend themselves for him, all the nations shall serve him. ¹² For he-shall deliver the needy crying, and the poor, and no helper for him. ¹³ He shall spare upon the tender and the needy, and the souls : of the-poor he-will save. ¹⁴ From guile and from iniquity he shall redeem their soul : and shall be-precious their blood in his eyes : ¹⁵ He shall live, and thou wilt give for him from the gold of Sheba, and he himself will entreat for him continually, all the day he will bless him. ¹⁶ Shall be a piece ; of corn in the earth : in the tops of the mountains, and his fruit shall wave as Lebanon, and they-shall flourish from the city ; as the grass of the earth : ¹⁷ His name shall be for an age for the face of the sun, his name shall continue, and shall bless themselves in him, all nations

תהלים עא עב 71. 72.

כל־תהלתך : פי יספר צדקתך כל־היום תשועתך טו
 כי לא ידעתי ספרות : אבוא בגברות אדני יהוה אזכיר
 צדקתך לבדך : אלהים למדתני מנעורי ועד־הנה אגיד
 נפלאותיך : וגם עד־זקנה ושיבה אלהים אל־תעזבני
 עד־אגיד ורועך לדור לכל־יבוא גבורתך : וצדקתך
 אלהים עד־מרום א־ש־ר־ע־שִׁית גדלות אלהים מי כמוך :
 אשר הראיתנו צרות רבות ורעות תשוב תחיינו כ
 ומתהומות הארץ תשוב תעלנו : תרב גדלתי ותסב
 תנחמני : גם־אני אודך בכל־ינבל אמתך אלהי
 אזמרה לך בכנור קדוש ישראל : תרננה שפתי כי
 אזמרה־לך ונפשי אשר פדית : גם־לשוני כל־היום
 תהגה צדקתך כי־בִּשְׁו כי־חִפְרו מבקשי רעתי :

הראיתי
 קרי

תחייני קרי
 תעלני קרי

עב לשלמה אלהים משפטך למלך תן א
 וצדקתך לבן־מלך : ידון עמך בצדק וענייך במשפט :
 ישאו הרים שלום לעם וגבעות בצדקה : ישפט עניי־עם
 וישע לבני אביון וידכא עושק : ייראוך עם־שמש ולפני ה
 ורח דור דורים : ירד כמטר על־גו כרביבים זרוף
 ארץ : יפרח־בימיו צדיק ורב שלום עד־בלי ירח : וירד
 מים עדיים ומנהר עד־אפסי־ארץ : לפניו יכרעו ציים
 ואיביו עפר ילחכו : מלכי תרשיש ואיים מנחה ישיבו ו
 מלכי שבא וסבא אשכנז יקריבו : וישתחוו־לו כל־
 מלכים כל־גוים יעבדוהו : כי־יציל אביון משוע ועני
 ואין־עזר לו : יחס על־דל ואביון ונפשות אביונים
 וישע : מתוך ומחמם וגאל נפשם ויוקר דמם בעיניו :
 ויחי ויתן־לו מזהב שבא ויתפלל בעדו תמיד כל־היום טו
 יברכנהו : יהי פסת־בר בארץ בראש הרים ירעש
 כלבנון פריו ויציצו מעור כעשב הארץ : יהי שמו
 לעולם לפני־שמש ינן שמו ויתברכו־בו כל־גוים

PSALMUS
 LXXII.
 Describit
 magnitudi-
 nem, justi-
 tiam, et fe-
 licitatem
 Regni Mes-
 siae, veri
 Salomonis :
 ejusque ad-
 ventum et
 prosperos
 successus
 intimis de-
 sideriis ex-
 petit.

ינו קרי

PSALM LXXII. LXXIII. LXXIV.

shall bless him. ¹⁸ Blessed Jehovah the Lord God of Israel, for alone he has done wonders ; ¹⁹ And blessed the name of his glory for an age, and the whole earth : shall be-full of his glory, amen, and amen. ²⁰ The prayers ; of David the son of Jesse have been-ènded.

PSALM LXXIII.

¹ A psalm for Asaph, truly God good for Israel, for the-clean of heart. ² And I as a little, my feet : have slipt, as nothing, my steps have been poured out. ³ For I have been-zealous for the-foolish ; the peace of the-wicked shall I see ? ⁴ For no chains ; for their death, and fat their strength. ⁵ In the labour of man not they, and with Adam they shall not be-wounded. ⁶ For this pride ; has encompassed them, iniquity a gârment shall cover for them. ⁷ Their eye : from fatness has gone out, the thoughts ; of the heart have transgressed. ⁸ They-shall câuse to fade, they shall speak calumny with the wicked, from on high they shall speak. ⁹ They place in the heavens their mōuth, and their tongue : shall walk in the earth. ¹⁰ For this his people :—shall rêtûrn hither, and waters of plenty shall be-squêezed for them, ¹¹ And they have said, how has God known ? and is knowledge ; in the Most High ? ¹² Lo, these-wicked and-secure an age, they-have increased wealth. ¹³ Even vainly have I clêansed my heart, and I shall wash in innocency my hânds ; ¹⁴ And I shall be corrected every day, and my rébuke ; for the-dawn. ¹⁵ If I have declared, I will reckon as, lo, the generation of thy sons, I have violated. ¹⁶ And I shall think—to know this, labour has been in my eyes : ¹⁷ Time I shall enter to the-sanctuary of God, I shall ûnderstand for their -end ; ¹⁸ Even in slippery places ; thou wilt place for them, thou-hast made them to fâll for desolations. ¹⁹ How they have been for dêsolation ; as quickly they have failed, they have been-cōsumed from terrors ; ²⁰ As a dream from-which he-has âwaked, O God, in the city ; their image thou wilt despise. ²¹ For my heart shall grieve itself, and my rêins ; themselves shall be-prîcked. ²² And I brutish, and I will not knōw, beasts : I have been with thee. ²³ And I always with thee, thou wilt hold in hand : my right hand ; ²⁴ With thy cōunsel ; thou wilt lêad me, and afterwards thy glory thou wilt take me. ²⁵ Who for me in the heavens, and with thee I have not desired in the earth : ²⁶ My flesh and my heart have failed, the strength of my heart, and my portion God for an age. ²⁷ For, lo, those-who forsake thee shall perish, thou-hast cut off, all whoring from thee. ²⁸ And I access to God for me good, I have placèd in the Lord Jehovah my hōpe -to declare all thy works ;

PSALM LXXIV.

¹ Understanding for Asaph, for why, O God,

עב עג עד PSALMI 72. 73. 74.

18 יא־שרהו : ברוך יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
19 נִפְלְאוֹת לְבָדּוֹ : וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ
כ אֶת־כָּל הָאָרֶץ אָמֵן וָאָמֵן : כָּלוּ תַּפְלוֹת דּוֹד בְּיָיִשִּׁי :

PSALMUS
LXXIII.
Confirmantur fideles
contra scandalum ac
tentationes à pro-pere
et florente
imporum
statu in hac
vita : atque
beatitudo il-
lorum, qui
Deo indivulso nexu
adhærent,
ascendunt.

א ספר שלישי עג מזמור לאסף אך
נטיו ק' טוב לישראל אֱלֹהִים לְבָרִי לִבִּי : וָאֲנִי כִמְעַט נָטִוִי
2 שִׁכְרוֹ ק' רָגַלִי כֹאֵן שִׁפְכָה אֲשֵׁרִי : כִּי קִנְאֹתִי בַּהוֹלָלִים שְׁלוֹם
3 רָשָׁעִים אֲרָאָה : כִּי אֵין חֲרָצִיכוֹת לְמוֹתָם וּבְרִיא אֹהֶלֶם :
6 ה בַּעֲמַל אֲנוּשׁ אֵינִימוּ וְעַם־אָדָם לֹא יִגְעוּ : לִכֵּן עֲנֻקְתָּמוּ
7 נ"א ק' גָּאוֹה יַעֲטֹף־שִׁית חֲמָם לָמוֹ : יֵצֵא מִחֶלֶב עֵינָיו עֲבָרוּ
עֵינָיו ק' 8 מִשְׁבִּיּוֹת לִבִּי : יִמְיָקוּ וַיִּדְּבָרוּ בָרַע עֲשָׂק מִמְרוֹם
9 יִדְּבָרוּ : שְׁתֵּנוּ בַשָּׁמַיִם פִּידָם וּלְשׁוֹנָם תִּהְלֹךְ בָּאָרֶץ :
י יִשׁוֹב ק' 11 לִכֵּן יִשָּׁב עִמּוֹ הָלֵם וּמִי מִלֵּא יִמְצֹא לָמוֹ : וָאֲמָרוּ אֵיכָה
12 יִדְע־אֵל וַיֵּשׁ דַּעַה בַּעֲלוּיֹן : הִנֵּה־אֵלֶּה רָשָׁעִים וּשְׁלוֹי
13 עוֹלָם הַשְּׁגוּר־חֵיל : אֶךְ־רִיק זִכְרִי לִבִּי וָאֲרַחֵץ בִּנְקִיוֹן
טו 14 כִּפִּי : וָאֲהִי נִגּוּעַ כָּל־הַיּוֹם וּתּוֹכַחְתִּי לַבִּקְרִים : אִם־
16 אֲמַרְתִּי אֲסַפְרָה כִּמוֹ הֵנָּה דוֹר בְּנִיךְ בְּגִדְתִּי : וָאֲחֻשְׁבָּה
17 לְדַעַת זֹאת עֲמַל הִיא בַּעֲיָנִי : עַד־אֲבֹא אֶל־מִקְדָּשֶׁי־
18 הָאֵל אֲבִינָה לְאַחֲרִיתָם : אֶךְ בַּחֲלֻקוֹת תִּשְׁרִית לָמוֹ
19 הַפִּלְתָּם לְמִשְׁוֹאוֹת : אֵיךְ הָיוּ לְשִׁמָּה כִּרְגַע סָפוּ תָמוּ
כ מִן־בִּלְהוֹת : כַּחֲלוֹם מִהִקִּין אֲדָנִי בַּעִיר צִלְמָם תִּבְזֹה :
21 כִּי יִתְחַמֵּץ לִבִּי וּבִלְוִיּוֹתִי אֲשִׁתּוֹנֵן : וָאֲנִי־בַּעַר וּלֹא אֲדַע
23 בַּהֲמוֹת הַיִּיתִי עִמָּךְ : וָאֲנִי תָמִיד עִמָּךְ אֲחֻזָּת בִּיד יְמִינִי :
כה 24 בַּעֲצָתְךָ תִּנְחַנֵּי וָאַחֵר כְּבוֹד תִּקְחֵנִי : מִי־לִי בַשָּׁמַיִם
26 וְעִמָּךְ לֹא־חֲפָצְתִּי בָאָרֶץ : כֹּלֶה שְׂאֵרִי וּלְבִבִי צוֹר־
27 לִבִּי וּחֲלָקִי אֱלֹהִים לְעוֹלָם : כִּי־הִנֵּה רַחֲקִיךָ יֹאבְדוּ
28 הַצִּמְתָּה כָּל־זִוְנָה מִמֶּךָ : וָאֲנִי קִרְבַּת אֱלֹהִים לִי טוֹב
שְׁתִּי בָאֲדָנִי יְהוָה מַחֲסִי לְסַפֵּר כָּל־מַלְאכּוֹתֶיךָ :

PSALMUS
LXXIV.
Gemit et de-

א עד משכיל לאסף למה אלהים

PSALM LXXIV. LXXV.

hast thou repulsed for an age? thy fury will smoke against the cattle: of thy pasture; ² Remember thy congregation; thou hast possessed of old, thou hast redeemed the rod: of thy heritage; that mount Zion thou hast dwelt in it.—³ Raise thy steps: for desolations; an age, all the wicked—has done evil in holiness. ⁴ Thy enemies have roared in the middle of thy assembly, they have placed their banners: signs: ⁵ Knowing as—bringing for on high in the fold of the tree axes. ⁶ And now its—carving together, with the pick-axe, and hammers: they shall break. ⁷ They have planted with fire: thy sanctuary, for the earth: they have polluted the tabernacle of thy name. ⁸ They have said their heart, we shall oppress them at once, they have burned all the synagogues of God, in the earth: ⁹ Our signs: we have not beheld, not yet a prophet, and not for us knowing time what. ¹⁰ Time what, O God, the enemy shall reproach, will the enemy despise thy name for an age? ¹¹ For why—wilt thou turn thy hand: and thy right hand; from the middle of thy bosom, restrain? ¹² And God my King, from the beginning he hath wrought—salvation; in the middle of the earth: ¹³ Thou hast broken in thy strength the sea, thou hast broken the heads of the whales upon the waters. ¹⁴ Thou hast bruised the heads of leviathan, thou wilt give him food for the people: for the desert possessors. ¹⁵ Thou hast cut off the fountain and the torrent, thou—hast dried the strong rivers. ¹⁶ For thee the day, even for thee the night, thou—hast prepared the light and the sun. ¹⁷ Thou—hast appointed all the bounds; of the earth: the summer and the winter, thou hast formed them. ¹⁸ Remember this, the enemy has reproached Jehovah, and the people: vain has despised thy name. ¹⁹ Thou wilt not give to the congregation; the soul: of thy dove, the congregation; of thy—poor, thou wilt not forget for an age.—²⁰ Have respect to the covenant; for the dark places of the earth: have been—full of the habitations; of iniquity. ²¹ The worn ashamed shall not return, the humble and the needy shall praise thy name. ²² Rise, O God, contend for thy cause, remember thy reproach; from the foolish every day. ²³ Thou wilt not forget the voice of thy enemies, the sound of those—who rise against thee, it always has ascended.

PSALM LXXV.

¹ To the conqueror, thou wilt not destroy, a psalm for Asaph, song. ² We—have praised for thee, O God, we have praised, and near thy name have declared thy wonders; ³ For I shall receive the assembly, I uprightly shall judge. ⁴ Melted the earth: and all its inhabitants, I will support its pillars,

תהלים עד עה. 74. 75.

- 2 זנחת לנצח יעישן אפך בצאן מרעיתך: זכר עדתך
 קניית קדם גאלת שבט נחלתך הרציון זה
 3 שכנת בו: הרימה פעמיך למיטאות נצה כל-
 4 הרע אויב בקדש: שאנו צורריך בקרב מועדך
 שמו אותתם אתות: יודע כמביא למעלה בסכך-ה
 עץ קרדמות: ועֵת פתוחיה יחד בכשיל וכלפות ^{רעה קרי}
 6 יחלמן: שלחו באש מקדשך לארץ חללו משכן
 7 שמך: אמרו בלבם נינם יחד שרפו כל-מועדי-אל
 8 בארץ: אתותינו לא-ראינו אין-עוד נביא ולא-אתנו
 9 יודע עדימה: עדימתי אלהים יחרף צר ינאין אויב י
 10 שמך לנצח: למה תשיב ירך וימינך מקרב חוקך ^{חיקד קרי}
 11 כלה: ואלהים מלכי מקדם פעל ישועות בקרב
 12 הארץ: אתה פוררת בעון ים שברת ראשי תנינים
 13 עליהמים: אתה רצצת ראשי לויתן תתננו מאכל
 14 לעם לציים: אתה בקעת מעין ונחל אתה הובשת
 15 נהרות אירן: לך יום אף-לך לילה אתה הכינות
 16 מאור ושמש: אתה הצבת כל-גבולות ארץ קיץ
 17 וחרף אתה יצרתם: זפריזאת אויב חרף יהוה ועם-
 18 נבל נאצו שמך: אל-תתן לחית נפש תורך חית
 19 ענייך אל-תשכח לנצח: הבט לברית כי-מלאו כ
 20 מחשכי-ארץ נאות חמם: אלי-ישב דך נכלם
 21 עני ואביון יהללו שמך: קומה אלהים ריבה ריבך
 22 זכר חרפתך מני-נבל כל-היום: אל-תשכח
 23 קול צורריך שאון קמך עולה תמיד:
 עה למנצח אל-תשחת מזמור א
 2 לאסף שיר: הודינו לך אלהים הודינו וקרוב שמך
 3 ספרו נפלאותיך: כי אקה מועד אני מישרים אשפט:
 4 נמנים-ארץ וכר-ישבירה אנכי תכנתי עמודיה

plorat Vates
 hoc lugubri
 carne in-
 cendium
 Templi, va-
 stationem
 Urbis Sanc-
 tae, divini
 cultus cor-
 ruptionem,
 et de non
 una calam-
 itate, non
 uno tempo-
 re, conqui-
 ritur.

PSALMUS
 LXXV.
 Celebrant
 fideles aeter-
 num Dei
 Regnum, e-
 jusque erec-
 tionem re-
 ligiosè de-
 prædicant

PSALM LXXV. LXXVI. LXXVII.

Selah. ⁵ I have said to the foolish, you will not be-foolish, and to the-wicked, you-will not exâlt the horn: ⁶ You will not lift on high your horn: will you speak with a hard neck? ⁷ Because not from the east and from the west, and not from the desert of the mountains. ⁸ For God the judge, he-shall humble one, and one he-shall exâlt. ⁹ For a cup; in the hand; of Jehovah, and wine red, full of mixture, and he-shall pòur from it even the dregs of it, they shall suck, and all the-wicked of the earth shall drînk. ¹⁰ And I-shall dèclare for an age, I will give praise, for the God of Jacob. ¹¹ And all the horns: of the-wicked I will break, the horns: of the just shall be-exalted.

PSALM LXXVI.

¹ To the conqueror, upon Neginoth; a psalm for Asaph, a sông. ² God known in Judah, in Israel his name great. ³ And shall bē in Salem his tâbernacle; and his habitation; in Zion. ⁴ There he hath broken the arrows of the bow: the shîeld, the sword; and the war; Selah. ⁵ Thou splendid, strong before mountains of prey. ⁶ The-strong of heart shall spoil themselves, they have slēpt their slēep; and all their men of strength have not found their hands: ⁷ From thy rebuke; O God of Jacob, has been cast into a deep sleep, the chariot, and the horse. ⁸ Thou dréaded, thou, who shall stand for thy face, from this time thy anger, ⁹ From the heavens thou-hast caused to hear jûdgment, the earth: shall fear, and has been-quiet. ¹⁰ When-thou shalt rise for judgment, O God, that-thou-mayest sâve all the-hûmble of the earth: Selah. ¹¹ For the wrâth; of man shall praise thee, the remainder of wrath; thou wilt restrain. ¹² Vow and pay to Jehovah your God, all-who-surround him, they-shall bring a gift for the dréaded. ¹³ He shall cut off the spirit: of princes, dréaded by the kings of the earth:

PSALM LXXVII.

¹ To the conqueror, upon Jeduthun for Asaph, a psalm. ² My voice to God, I shall cry, my voice to God, and he-has hearkened to me. ³ In the day of my distress; the Lord I have sought my hand: night, has flowd, and will not be-quiet, my soul: has refused the comfort. ⁴ I shall rēmember God, and will I be-troubled? I-will spēak, and shall my spirit: overwhelm itself? Selah. ⁵ I have kept the watchings; of my eyes: I have been amazed, and shall I not speak? ⁶ I have numbered the days from the beginning, the yēars; of ages. ⁷ I will remember my song; in the night, with my heart I-shall meditate, and my spirit: shall sēarch. ⁸ Shall the Lord reject me for ages? and he will not add, as yet that-he might ācept. ⁹ Has his mercy failed for an age? has the word failed for gēneration and gēneration? ¹⁰ Has God forgotten to pîty?

PSALMI 75. 76. 77. עה עו עז

deinde ad
superbos
impiosque
in terra ho-
mines ser-
monem
convertunt.

ה סלה : אמרתי להוללים אל-תהלו ולרשעים אל-תרימו
6 קרן : אל-תרימו למרום קרנכם תדברו בצואר עתק :
7 8 כי לא ממוצא וממערב ולא ממדבר הרים : כי-אלהים
9 שפט זה ישפיל וזה ירים : כי כוס ביד-יחיה ויין חמר
מלא מסך ויגר מזה אך-שמורה ימצו ישתו כל
י רשעי-ארץ : ואני אניד לעלם אזמרה לאלהי יעקב :
11 וכל-קרני רשעים אנדע תרוממנה קרנות צדיק :

PSALMUS
LXXVI.
Majestas
Dei et præ-
sens auxi-
lium erga
suos cele-
bratur, ac
exaltatur.

א עז למנצח בנגינת מזמור לאסף שיר :
2 3 נודע ביהודה אלהים בישראל גדול שמו : ויהי בשלם
סכו ומעונתו בציון : שמה שבר רשפי-קשת מגן
4 נ"א סוכו
ה וחרב ומלחמה סלה : נאור אתה אדיר מהררי-טרף :
6 אשתוללו אבירי לב נמו שנתם ולא-מצאו כל-אנשי-
7 חיל ידיהם : מגערתך אלהי יעקב נרדם ורכב וסוס :
8 9 אתה נורא אתה ומי-יעמד לפניך מאז אפך : משמים
י השמעת דין ארץ יראה ושקטה : בקום-למשפט
11 אלהים להושיע כל-ענוי-ארץ סלה : כי-חמת אדם
12 תודך שארית חמת תחגר : נדרו ושלמו ליהודה
13 אלהיכם כל-סביביו ויבילו שי למורא : יבצר רוח
נגידים נורא למלכי-ארץ :
עז

ידותיו קרי
PSALMUS
LXXVII.
Gratiarum
actio ob li-
berationem
ex maximis
angustiis.

2 א למנצח עלידי-תן לאסף מזמור : קולי אל-
3 אלהים ואצעקה קולי אל-אלהים והאזין אלי : ביום
צרתי אדני דרשתי ידי לילה נגרה ולא תפוג מאנה
4 הנחם נפשי : אזכרה אלהים ואהמיה אשיחה
ה ותתעטף רוחי סלה : אחזת שמרות עיני נפעמתי ולא
6 7 אדבר : חשבתי ימים מקדם שנות עולמים : אזכרה
נגינתי בלילה עם-לבני אשיחה ויתפש רוחי :
8 9 הלעולמים יונת אדני ולא-יסוף לרצות עוד : האפס
י לנצח חסדו גמר אמר לדר ודר : השכת חנורת אל

PSALM LXXVII. LXXVIII.

if he has shut in anger his-mercy, Selah. ¹¹ And I have said my-infirmity has been, to chānge the right hand ; of the Most Hĭgh. ¹² I-will remember the works of Jah, for I will remember from the beginning thy marvellous. ¹³ And I have mēditated on all thy work, and concerning thy works ; I-shall spēak. ¹⁴ O God, in holiness thy way : what god great as God. ¹⁵ Thou, O God, hast done wonderful, thou-hast made knówn among the-people : thy strēngth. ¹⁶ Thou hast redeemed with the arm thy people, the sons of Jacob and of Joseph, Selah. ¹⁷ The waters have sēen thee, O God, the waters have sēen thee, and they-shall fēar even the abysses ; shall be-moved. ¹⁸ The clouds ; have swelled the waters, the heavens have given a sound, even thy sharp stones shall themselves walk to and fro, ¹⁹ The sound of thy thunder in rolling rolling, lightnings-have énlightened the world ; the earth : has moved, and will tremble. ²⁰ In the sea thy way : and thy paths in many waters, and thy footsteps have not been knówn. ²¹ Thou hast lēd as cattle : thy people : by the hand : of Moses and Aaron.

PSALM LXXVIII.

¹ Understanding for Asaph, O my people :-hearken to my lāw ;-incline your ear ; to the words of my mōuth. ² I will open with a proverb my mouth, I-shall spēak an-énigina ; from the beginning. ³ Which we have heard and have knówn them, and our fathers have told for us. ⁴ We shall not conceal from their sons for the generation future-who-will declare the prāises ; of Jehovah and his strength and his wonders ; which he hath accomplished. ⁵ And he shall établish testimónies ; in Jacob and a lāw ; he has placed in Israel which he has commanded our fathers, that-they-might shów them to their sons. ⁶ For the sake, the generation future to know, sons shall be-born, shall arise, and shall declare for their sons. ⁷ And they-shall plāce in God their hope, and they shall not forget the works of God, and his cōmmands ; they shall keep. ⁸ And shall not be as their fathers, a generation failing and rebellious, a generation hath not directed its heart and its spirit : hath not been established God. ⁹ The sons of Ephraim ārm-ed-who élevate the bow : have turned in the day of war : ¹⁰ They have not kept the covenant ; of God and in his law ; they have refused-to wālk. ¹¹ And they will forget his works ; and the wonders ; which he-has shówn them, ¹² The presence of their fathers he hath done wonders, in the land : of Egypt the field ; of Zoan. ¹³ He hath divided the sea, and he-shall cause them to pass over, and he hath mādē the waters as an hēap. ¹⁴ And he shall lead them in a cloud daily, and all the night in the light of fire : ¹⁵ He hath broken the rôcks in the desert, and he shall drĭnk as the abysses ; full ; ¹⁶ And he shall bring streams from the rock, and it shall descend as the rivers ; of waters. ¹⁷ Still they shall-increase-to sin against him, that-they might prōvoke the Most High

תהלים עז עח. 77. 78.

11 אִם־קֶפֶץ בָּאָךְ רַחֲמֵי סֵלָה: וְאָמַר חֲלוֹתִי הִיא שְׁנוֹת
 12 יָמַינִי עֲלִיּוֹן: אֲזַכֵּיר מֵעַלְלִיָּה כִּי־אֶזְכְּרָה מִקֶּדֶם אֶזְכֹּר קרי
 15 פֶּלֶאך: וְהִגִּיתִי כָכָל־פִּעְלֶךָ וּבִעֲלִילוֹתֶיךָ אִשְׁתַּחֲוֶה:
 14 טו אֱלֹהִים בִּקְדֹשׁ דְּרָכְךָ מִי־אֵל גָּדוֹל כְּאֱלֹהִים: אֵתָּה
 16 הָאֵל עֲשֵׂה פֶלֶא הוֹדַעַת בְּעַמִּים עֶזְךָ: גָּאֵלַת בְּזֹרְעֵי
 17 עַמְּךָ בְּנִי־עֶקֶב וְיוֹסֵף סֵלָה: רֹאשׁ מַיִם אֱלֹהִים רֹאשׁ
 18 מַיִם יַחֲלוּ אֵף יִרְגְּזוּ תַּהֲמוֹת: זֶרְמוּ מַיִם עֲבוֹת קוֹל
 19 נָתַנוּ שִׁחֲקִים אֶף־הִצְצִיךָ יִתְהַלְכוּ: קוֹל רַעֲמֶךָ בְּגִלְגַּל
 כ האִירוּ בִּרְקִים תֵּבֵל רָגַזָּה וְתִרְעַשׂ הָאָרֶץ: בַּיּוֹם דְּרָכְךָ כֹּ
 21 וּשְׂבִילֶיךָ בַּמַּיִם רַבִּים וְעַקְבוֹתֶיךָ לֹא נֹדְעוּ: נַחֲתִיתָ כֶּצֶן
 א עַמְּךָ בִּיד־מִשָּׁה וְאֶהְרֶן: עַח מִשְׁכִּיל לְאַסָּף א
 2 הָאֲזִינָה עַמִּי תוֹרַתִּי הִטּוּ אֲזַנְכֶם לְאַמְרֵי־פִי: אִפְתַּחְהָ
 3 בְּמִשַּׁל פִּי אֲבִיעָה חִידוֹת מִנִּי־קֶדֶם: אֲשֶׁר שָׁמַעְנוּ
 4 וְנָדַעַם וְאֶבְתִּינוּ סִפְרוּ־לָנוּ: לֹא נִכְחַד מִבְּנִיהֶם לְדוֹר
 אַחֲרוֹן מִסִּפְרֵים תַּהֲלוֹת יְהוָה וְעֶזְרוֹ וּנְפִלְאוֹתָיו אֲשֶׁר
 5 עֲשָׂה: וְיִקַּם עֲדוֹת בִּיעֶקֶב וְתוֹרָה שֵׁם בְּיִשְׂרָאֵל ה
 6 אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעַם לְבְנֵיהֶם: לְמַעַן יֵדְעוּ
 7 דוֹר אַחֲרוֹן בָּנִים יוֹלְדוּ יִקְמוּ וְיִסְפְּרוּ לְבְנֵיהֶם: וְיִשְׁיִיבוּ
 כְּאֱלֹהִים כְּסֵלֶם וְלֹא יִשְׁכַּחוּ מֵעַלְלִי־אֵל וּמִצִּוּתָיו יִנְצְרוּ:
 8 וְלֹא יִהְיוּ כְּאֲבוֹתֵם דוֹר סוֹרֵר וּמְרָה דוֹר לֹא־הִכִּין לָבוֹ
 9 וְלֹא־נִאֲמְנָה אֶת־אֵל רוּחוֹ: בְּנֵי־אִפְרַיִם נוֹשְׁקֵי רוּמֵי־
 י קֶשֶׁת הִפְכוּ בַּיּוֹם קָרֵב: לֹא שָׁמְרוּ בְּרִית אֱלֹהִים י
 11 וּבְתוֹרַתוֹ מֵאֲנוּ לֵלְכֵת: וְיִשְׁכַּחוּ עֲלִילוֹתָיו וּנְפִלְאוֹתָיו
 12 אֲשֶׁר הִרְאָם: נֶגֶד אֲבוֹתָם עֲשֵׂה פֶלֶא בָּאָרֶץ מִצְרַיִם
 13 שְׁדַּחֲצֵעַן: בִּקְעֵי יָם וַיַּעֲבִירוּ וַיַּצִּב־מַיִם כְּמוֹ־נָד: וַיִּנַּחֲם
 14 טו בְּעֵנָן יוֹמָם וּבְלַיְלָה בָּאוֹר אֵשׁ: יִבְקַע צָרִים בְּמִדְבָּר
 16 וַיִּשַׁק כְּתַהֲמוֹת רַבָּה: וַיּוֹצֵא נוֹזְלִים מִסִּלְעַ וַיּוֹרֵד
 17 כְּנַהֲרוֹת מַיִם: וַיּוֹסִיפוּ עוֹד לַחֲטֹאֲלוּ לְמִירוֹת עֲלִיּוֹן

PSALMUS
 LXXVIII.
 Multiplicia
 Dei benefi-
 cia erga
 gentem
 Hebraeorum
 enarrantur,
 monentur-
 que ut Deo
 Salvatori
 suo obe-
 diant, eum-
 que loquen-
 tem audiant,
 nec incredulitate,
 abisque
 peccatis
 suis ipsum
 offendant,
 et pereant
 sicut patres
 ipsorum.

PSALM LXXVIII.

in the desert. ¹⁸ And they shall tempt God in their heart,—to seek food for their soul: ¹⁹ And they will speak against God, they have said—has God been—able—to prepare a table in the desert? ²⁰ Behold he—has struck the rock, and the waters shall flow, and the torrents shall inundate, even has he been—able to give bread? even shall he prepare flesh for his people? ²¹ For this Jehovah hath heard, and he himself shall be—incensed, and fire: has been kindled; in Jacob, and even fury has ascended against Israel. ²² For they—have not believed in God, and they have not trusted in his salvation; ²³ And he shall command the clouds from above, and the gates; of the heavens he has opened. ²⁴ And he shall rain upon them manna—to eat, and the wheat of the heavens he hath given for them. ²⁵ Man has eaten the bread of the—strong, food he has sent for them—to fill. ²⁶ He shall raise the east wind, in the heavens, and he shall bring in his strength the south wind. ²⁷ And he shall rain upon them, as the dust, flesh, and as the sand of the waters, the fowl winged: ²⁸ And it shall fall in the middle of his camp the circuit of his tabernacles. ²⁹ And they shall eat and shall be—satisfied very much, and their desire; shall come for them. ³⁰ They have not been—estranged from their desire whilst their food in their mouth. ³¹ And the anger of God ascended upon them, and he will slay among their fat ones, and the—chosen of Israel he—has bended ³² In all this they have sinned still, and have not believed his wonders; ³³ And he shall consume in vanity their days, and their years; in trouble. ³⁴ Since he has slain them, they have sought him and have returned, and have diligently sought God. ³⁵ And they shall remember, because God their Rock, and God the Most High their Redeemer. ³⁶ And they shall flatter him with their mouth, and with their tongue: they shall deceive him. ³⁷ And their heart not right with him, and they have not been established in his covenant; ³⁸ And he merciful shall forgive iniquity, and he shall not scatter them, and he—has multiplied—to turn away his wrath, and he—will not raise all his anger; ³⁹ And he shall remember for flesh they a wind:—departing, and not returning. ⁴⁰ Often they shall provoke him in the desert, they—shall grieve him in the solitude. ⁴¹ And they shall turn and shall tempt God, and the Holy of Israel they—have limited. ⁴² They have not remembered his hand: the day which he has redeemed from difficulty. ⁴³ Who has placed in Egypt his signs: and his wonders in the field of Zoan. ⁴⁴ And he shall turn for blood their rivers, and their waters they shall not drink. ⁴⁵ He shall send among them a swarm, and it shall eat them, the frog: and it shall destroy them. ⁴⁶ And he shall give for the worm their fruit, and their labour for the locust; ⁴⁷ And he shall waste with hail their vines; and their sycamores with the ice. ⁴⁸ And he shall deliver,

18 בִּצִיָּה : וינסוֹ-אֵל בִּלְבָבָם לִשְׁאֹל-אֶכֶל לַנֶּפֶשׁ :
 19 וידברו בִּאלֹהִים אָמְרוּ הַיּוֹכֵל אֵל לַעֲרֹךְ שִׁלְחַן
 כ במדבר : הֵן הִכְהִי-צוּר וַיִּזְוֹבוּ מִיָּם וַנַּחֲלִים יִשְׁטָפוּ
 21 הַגַּם-לֶחֶם יוֹכֵל תַּת אִס־יִכּוֹן שָׂאֵר לַעֲמּוֹ : לִכֵּן שָׁמַע
 יְהוָה וַיִּתְּעַבֵּר וְאֵשׁ נִשְׁקָה בִיעֶקֶב וּגְס־אָף עָלָה
 22 בִּישְׂרָאֵל : כִּי לֹא הֵאֱמִינוּ בִּאלֹהִים וְלֹא בִטְחוּ בִישׁוּעָתוֹ :
 23 וַיִּצּוּ שַׁחֲקִים מִמֶּעַל וּדְלָתֵי שָׁמַיִם פָּתַח : וַיִּמָּטֵר עֲרִידָהּ
 כה מִן הַשָּׁמַיִם וּדְגַן-שָׁמַיִם נָתַן לָמוֹ : לֶחֶם אֲבִירִים אֶכֶל אִישׁ
 26 צִידָה יִשְׁלַח לֶחֶם לִשְׁבַע : יִסַּע קָדִים בְּשָׁמַיִם וַיִּנְהַג בַּעֲזוֹ
 27 תִּימָן : וַיִּמָּטֵר עֲלֵיהֶם כַּעֲפָר שָׂאֵר וּכְחוֹל יָמִים עוֹף
 28 כֶּנֶף : וַיִּפֹּל בִּקְרֵב מִחֲנֵהוּ סָבִיב לַמִּשְׁכְּנוֹתָיו : וַיֹּאכְלוּ
 ל וַיִּשְׁבְּעוּ מֵאֵד וּתְאוֹתָם יָבֹא לָהֶם : לֹא-זָרוּ מִתְּאוֹתָם
 31 עוֹד אֶכֶלֶם בִּפְיָהֶם : וְאָף אֱלֹהִים עָלָה בָהֶם
 32 וַיִּהְרֹג בַּמִּשְׁמָנִיהֶם וּבַחֲוֹרֵי יִשְׂרָאֵל הִכְרִיעַ : בְּכָל-
 33 זֹאת חֲטָאוּ-עוֹד וְלֹא הֵאֱמִינוּ בִּנְפִלְאוֹתָיו : וַיַּכֵּל-בֶּהֱבֵל
 34 יָמֵיהֶם וּשְׁנוֹתָם בִּבְהִלָּה : אִס־הִרְגָם וּדְרָשׁוּהוּ
 לֹה וּשְׁבוּ וּשְׁתַּחֲוֹ-אֵל : וַיִּזְכְּרוּ כִי-אֱלֹהִים צוּרָם וְאֵל עֲלִיּוֹן
 36 גֹּאֲלָם : * וַיִּפְתּוּהוּ בִּפְיָהֶם וּבִלְשׁוֹנָם יִכְזְבוּ-לוֹ :
 37 38 וְלִבָּם לֹא-נִכּוֹן עָמּוֹ וְלֹא נֶאֱמְנוּ בִּבְרִיתוֹ : וְהוּא
 רַחוּם יִכְפֹּר עוֹן וְלֹא-יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוֹ
 39 וְלֹא-יַעֲיֵר כָּל-חֲמָתוֹ : וַיִּזְכֹּר כִּי-בֶשֶׁר הֵמָּה רוּחַ הוֹלֵךְ
 מ וְלֹא יִשׁוּב : כִּמָּה יִמְרוּהוּ בַּמִּדְבָּר יַעֲצִיבוּהוּ בִישׁוּמוֹן :
 41 42 וַיִּשׁוּבוּ וַיִּנְסוּ אֶל וּקְדוֹשׁ יִשְׂרָאֵל הִתְּאוּ : לֹא-זָכְרוּ אֶת-
 43 יְדוֹ יוֹם אֲשֶׁר-פָּדָם מִנִּי-צָר : אֲשֶׁר-שָׁם בְּמִצְרַיִם
 44 אֶתְּנוּתוֹ וּמוֹפְתּוֹ בִּשְׂדֵה-צִעֵן : וַיַּחֲפֹךְ לָדָם יֶאֱרִיחָם
 מֵה וּנְוֹלִידָהֶם בִּלִּישְׁתִּיּוֹן : יִשְׁלַח בָּהֶם עֵרֶב וַיֹּאכְלֵם
 46 וּצְפַרְדֵּעַ וּתְשַׁחֲתִים : וַיִּתֵּן לַחֲסִיל יִבּוֹלֶם וַיִּגְעַם
 47 48 לְאַרְבֶּה : יִהְרֹג בְּכֶרֶד גִּפְנָם וּשְׁקֻמוֹתָם בַּחֲנָמַל : וַיִּסְגֹּר

PSALM LXXVIII. LXXIX.

for the hail their cattle, and their possessions for fiery darts. ⁴⁹ He shall send among them, the fury of his wrath, anger ; and indignation and distress ;—sending ; angels of—evil. ⁵⁰ He shall weigh the path of his anger ; he shall not hinder from death their soul : and their life ; to the plague he—has delivered. ⁵¹ And he shall smite all the first-born, in Egypt, the—chief of the—strength in the dwellings of Ham. ⁵² And his people shall depart as cattle : and he shall lead them as a flock in the desert. ⁵³ And he has placed them for safety, and they have not feared, and the water has covered their enemies. ⁵⁴ He—shall lead them to the bound of his sanctuary, the mountain which his right hand ; has acquired. ⁵⁵ And he will throw out, from their—face the nations, and he—shall make them to fall in the line of their inheritance ; and he shall settle in their tabernacles the tribes : of Israel. ⁵⁶ And they shall tempt and provoke the God the Most High, and his testimonies they have not kept. ⁵⁷ And they shall recede and they shall lie as their fathers, they have been turned as a bow : deceitful ; ⁵⁸ And they—shall enrage him, with their altars ; and with their graven images, they—shall make him to be jealous, ⁵⁹ God has heard, and he himself shall be—angry exceedingly, and he shall very much despise in Israel, ⁶⁰ And he shall forsake the tabernacle of Shiloh, the tent he had placed among men. ⁶¹ And he shall give for captivity his strength and his glory ; in the hand : of the enemy. ⁶² And he will deliver for the sword ; his people : and with his heritage ; he has himself been—very angry, ⁶³ The fire : has consumed his young men, and his virgins ; have not been—praised. ⁶⁴ His priests by the sword ; have fallen, and his widows ; will not weep. ⁶⁵ And the Lord, as sleeping, has awakened as powerful himself shouting from wine. ⁶⁶ And he shall strike his enemies backwards a disgrace ; perpetual he has given for them, ⁶⁷ And he shall despise the tent of Joseph, and in the tribe : of Ephraim he hath not chosen. ⁶⁸ And he shall chuse the tribe : of Judah the mountain Zion which he has desired. ⁶⁹ And he shall build as—high his sanctuary, as the earth : he hath founded it for an age. ⁷⁰ And he shall select in David his servant and shall take him from the fold ; of cattle : ⁷¹ From after the sucklings ; he—shall lead him,—to feed in Jacob his people : and in Israel his inheritance ; ⁷² And he shall feed them according—to the simplicity of his heart, and in the—skill ; of his hands ; he has led them.

PSALM LXXIX.

¹ A psalm for Asaph, O God, the nations have come into thy heritage ; they have polluted the temple of thy holiness, they have placed Jerusalem for heaps. ² They have given the bodies ; of thy servants, meat for the bird of the heavens, the flesh of thy—sanctified for the beasts ; of the earth : ³ They have poured out their blood as waters, circuits ; of Jerusalem, and none burying. ⁴ We have been a reproach ; for our neighbours, a laughing and derision

תהלים עח עט 78. 79.

49 לברד בעירים ומקניהם לרשפים: ישלח-בם חרון
 אפו עברה וזעם וצרה משלחת מלאכי רעים: יפלס נ
 נתיב לאפו לא-חשך ממות נפשם וחיתם לדבר
 51 הסגור: ויך כל-בכור במצרים ראשית אונים באהלי-
 53 52 חם: ויסע כצאן עמו וינהגם כעדר במדבר: וינחם
 לבטח ולא פחדו ואת-אויביהם כסה הים: ויביאם
 אל-גבול קדשו הר-זרז קנתה ימינו: ויגרש-נה
 מפניהם גוים ויפילם בחבל נחלה וישכן באהליהם
 56 שבטי ישראל: וינסו וימרו את-אלהים עליון
 57 ועדויותיו לא שמרו: ויסגו ויבגדו כאבותם
 58 נהפכו כקשת רמיה: ויכעיסוהו בכמותם
 59 ובפסיליהם יקניאוהו: שמע אלהים ויתעבר
 וימאס מאד בישראל: ויטש משכן שלו אהל שכן
 62 61 באדם: ויתן לשבי עזו ותפארתו ביד-צר: ויסגר
 63 להרב עמו ובנחלתו התעבר: בחוריו אכלה-אש
 64 ובתולתיו לא הוללו: כהניו בהרב נפלו ואלמנתיו
 לא תבכינה: ויקץ כישן אדני כגבור מתרונן מיין: סה
 67 66 ויך צריו אחור חרפת עולם נתן למו: וימאס באהל
 68 יוסף ובשבט אפרים לא בחר: ויבחר את-שבט יהודה
 69 את-הר ציון אשר אהב: ויבן כמזבחים מקדשו כארץ
 יסדה לעולם: ויבחר בדוד עבדו ויקחהו ממכלאת ע
 71 צאן: מאחר עלות הביאו לרעות ביעקב עמו ובישראל
 72 נחלתו: וירעם כתם לבבו ובתבונות כפיו ינחם:
 עט מזמור לאסף אלהים באו גוים בנחלתך א
 2 טמאו את-היכל קדשך שמו את-ירושלם לעיים: נתנו
 את-נבלת עבדיך מאכל לעוף השמים בשר חסידיך
 3 לחית-ארץ: שפכו דמם כמים סביבות ירושלם
 4 ואין קובר: היינו חרפה לשכנינו לעג וקלס

PSALMUS
 LXXIX.
 Psalmus
 propheti-
 cus, agens
 de excidio
 Hierosoly-
 morum et
 Templi,
 deque fide-
 lum glo-
 ria.

PSALM LXXIX. LXXX.

for our circuits ; ⁵ How long, O Jehovah, wilt thou be angry for an age, as fire : will thy zeal ; burn ? ⁶ Pour thy wráth ; upon the nations which have not known thee, and upon the kingdoms ; which on thy name have not called. ⁷ For they have consumed Jacob, and his dwelling they—have dēsolated. ⁸ Thou wilt not remember for us—former iniquities ; hasten, thy mercies shall anticipate us, for we have been,—pōor ; very much. ⁹ Assist us, O God of our salvation, for the word of the glory of thy name, and—rēscue us, and be—propitiatory to our sins ; for the sake—of thy name. ¹⁰ For why shall the nations say, where their God ? he has been known in the nations for our eyes : the vengeance ; of the blood of thy servants which has been shed. ¹¹ For thy face the groan ; of the bound will enter, according—to the greatness of thy arm ;—léave the sons of death. ¹² And—rētūrn for our neighbours sevenfold, to their bosom their reproach ; which they have reproached thee, O Lord. ¹³ And we thy people : and the sheep : of thy pāsture ; shall gíve praise for thee, for an age for generation and generation we shall recount thy prāise ;

PSALM LXXX.

¹ To the conqueror, upon Sosanim a tēstimony ; a song for Asaph. ² O Pastor of Israel,—listen, he has led as cattle : Joseph hast sitten the—cherubim—shíne. ³ For the face of Ephraim and Benjamin and Manasseh, raise thy strength ; and cóme—to save for us. ⁴ O God,—tūrn us and—cause to shine thy face, and we shall be saved. ⁵ Jehovah, the God of armies, how long hast thou been—angry with the prāyer ; of thy people : ⁶ Thou—hast caused them to eat the bread of weeping ; and thou wilt wāter them with the tears ; of measure. ⁷ Thou—wilt plāce us, a contention for our neighbours, and our enemies shall scorn for us. ⁸ God of armies,—turn us, and—cause thy face to shine upon us, and we shall be sáved. ⁹ A vine from Egypt thou—wilt bring, thou wilt eject the nations, and thou wilt plānt it. ¹⁰ Thou hast tūrned about for the—face of it, and thou wilt root the roots of it, and it shall fill the earth : ¹¹ The mountains have been—cōvered, its shāde ; and its branches the cedars of God. ¹² He will send its branches to the sea, and to the river his young twigs ; ¹³ For why hast thou taken away her hedges, and all—who pass the way : have plūcked it ? ¹⁴ The boar from the wood shall waste it, and the wild beast of the fíeld shall fēd upon it. ¹⁵ God of armies, turn, I pray,—lòok from the heavens and see and visit this vine ; ¹⁶ And the rôot ; which thy right hand ; has planted, and to the root thou hast strengthened for thee. ¹⁷ It has burned with fire : it has been—cut up from the reproach ; of thy face, they shall perish. ¹⁸ Thy hand : will bē upon the man of thy right hand :

PSALMI 79. 80. עט פ

tion in sa-
lute et libe-
ratione Do-
mini.

ה לסביבותינו: עד־מה יהוה תאנף לנצה תבער כמו־
6 יֵאֵשׁ קנאתך: שפך חמתך אל־הגוים אשר לא־
7 ידעוך ועל־ממלכות אשר בשמך לא קראו: כי אכל
8 את־יעקב ואת־נוהו השמו: אל תזכר־לנו עונת
9 ראשנים מהר יקדמונו רחמוך כי דלונו מאד: עזרנו
י אלהי ישענו על־דבר כבוד־שמך והצילנו וכפר על־
י חטאתינו למען שמך: למה יאמרו הגוים איה
אלהיהם יודע בגיים לעינינו נקמת דם־עבדיך השפוך:
11 תבוא לפניך אנקרת אסיר כגדל זרועך הותר בני
12 תמותה: והשב לשכנינו שבעתים אל־חיקם חרפתם
13 אשר הרפוך אדני: ואנחנו עמך וצאן מרעיתך נודדה
לך לעולם לדור ודור נספר תהלתך: פ

עט"ו ודר

PSALMUS
L X X X.

Eleganti
verborum
imagine
depingitur
tum pros-
per et felix,
tum adver-
sus populi
Dei status,
et utrobique
ipsorum de-
siderium
erga Reg-
num Dei,
ejusque gra-
tiam deim-
ceps mani-
festandam,
exprimitur.

2 א למנצה אל־יששנים עדות לאסף מזמור: רעה
ישראל האזינה נהג כצאן יוסף ישב הכרבים
3 הופיעה: לפני אפרים ובנימין ומנשה עוררה את־
4 גבורתך ולכה לישעתה לנו: אלהים השיבנו והאר
ה פניך ונושעה: יהוה אלהים צבאות עד־מתי עשנת
6 בתפלת עמך: האכלתם לחם דמעה ותשקמו
7 בדמעות שליש: תשימנו מדון לשכנינו ואיבינו ילעגו־
8 למו: אלהים צבאות השיבנו והאר פניך ונושעה:
9 י גפן ממצרים תסיע תגרש גוים ותטעה: פנית לפניה
11 ותשרש שרשיה ותמלא־ארץ: כסו הרים צלה וענפיה
12 ארז־אל: תשלח קציריה עד־ים ואל־נהר יונקותיה:
13 14 למה פרצת גדריה וארוה כל־עברי דרך: יכרסמנה
טו חזיר מיער וזיו שדי ירענה: אלהים צבאות שוב נא
16 הבט משמים וראה ופקד גפן זאת: וכנה אשר־
17 נטעה ימינך ועל־בן אמצתה לך: שרפה באש
18 כסוהה מגערת פניך יאבדו: תהיידך על־איש ימינך

PSALM LXXX. LXXXI. LXXXII. LXXXIII.

upon the son of Adam thou hast strengthened for thee. ¹⁹ And we will not re-
cede from thee, thou wilt enliven us, and on thy name we shall call. ²⁰ Jehovah,
God of armies,—turn us,—make thy face to shine, and we shall be—saved.

PSALM LXXXI.

¹ To the conqueror, upon Gittith ; for Asaph. ²—Shout for God our strength,—
sound for the God of Jacob. ³ Take a song and give the tabret the harp pleas-
ant with nebel. ⁴ Sound in the new moon the trumpet, in the appointed time,
for the day of our festivity. ⁵ Because a statute for Israel, a judgment for the
God of Jacob. ⁶ A testimony ; in Joseph he has placed it, when—he had departed
from the land : of Egypt, a language : I have not known I shall hear. ⁷ I—
have brought from the burden his shoulder, and his hands ; from the kettle shall
pass. ⁸ In difficulty ; thou hast called and I will rescue thee, I shall answer thee
in the secret of thunder, I have tried thee at the waters of Mēribah ; Selah.
⁹ Hear, O my people : and I—shall testify for thee, O Israel, if thou wilt hearken
for me. ¹⁰ Shall not be in thee a strange god, and thou shalt not bend thyself,
for a god a deceiver. ¹¹ I Jehovah thy God, who—making thee to ascend from
the land : of Egypt—open thy mouth and I shall fill it. ¹² And my people : has
not listened to my voice, and Israel has not desired for me. ¹³ And I shall send
him in the imaginations of their heart, and they have walked in their counsels ;
¹⁴ For me has my people heard ? for me have Israel in my ways walked ? ¹⁵ As a
little their enemies I—shall humble, and upon their enemies I—shall turn my hand :
—¹⁶ Who hate Jehovah they shall lie for him, and shall be their time : for an age.
¹⁷ And he—shall eat from the fat of corn ; and from the rock of honey, I—will sa-
tisfy thee.

PSALM LXXXII.

¹ A psalm for Asaph, God hath stood in the congregation ; of God, in the mid-
dle of gods he shall judge. ² How long will you judge iniquity and the faces of
the—wicked you will lift ? Selah. ³ Judge the poor and the orphan, the humble
and the needy—justify. ⁴ Rescue the poor and the needy from the hand : of the—
wicked—deliver him. ⁵ They have not known, they have not understood in dark-
ness ; they themselves shall walk, shall move all the foundations of the earth : ⁶ I
have said, gods you and sons of the Most High all you. ⁷ Nevertheless as Adam
ye shall die, and as one of the princes you shall fall. ⁸ Rise, O God, judge the
earth : for thou shalt inherit in all nations.

PSALM LXXXIII.

¹ A song, a psalm for Asaph. ² O God, not silence for thee thou wilt not be
—silent, thou wilt not be—quiet, O God. ³ For, lo, thine enemies shall rage and
those—who hate thee have lifted

תהלים פ פא פב פג 80. 81. 82. 83.

על-בן-אדם אמצת לך : ולא-נסוג ממך תחיינו ובשמך ¹⁹
 נקרא : יהוה אלהים צבאות השיבנו האר פניך ב
 ונושעה : פא למנצח עליהגתית לאסף : א
 הרנינו לאלהים עוזנו הריעו לאלהי יעקב : שאר-זמרה ²
 ותנורתך כנור נעים עם-נבל : תקעו בחדש שופר ⁴
 בבסה ליום חגנו : כי חק לישראל הוא משפט לאלהי ה
 יעקב : עדות ביהוסף שמו בצאתו על-ארץ מצרים ⁶
 שפת לא-ידעתי אשמע : הסירותי מסבל שכמו כפיו ⁷
 מדוד תעברנה : בצרה קראת ואחלצך אענך ⁸
 בסתר רעם אבחנוך על-מי מריבה סלה : שמע עמי ⁹
 ואעידה בך ישראל אם-תשמע-לי : לא-יהיה בך אל י
 זר ולא תשתחווה לאל נכר : אנכי יהוה אלהיך ¹¹
 המעלך מארץ מצרים הרחב-פיך ואמלאהו : ולא- ¹²
 שמע עמי לקולי וישראל לא-אברה לי : ואשלחהו ¹³
 בשרירות לבם ילכו במועצותיהם : לו עמי שמע לי ¹⁴
 ישראל בדרכי יהלכו : כמעט אויביהם אבניע ועל- ¹⁵
 צריהם אשיב ידי : משנאי יהוה וכחש-ולו ויהי עתם ¹⁶
 לעולם : ויאכילהו מחלב חטה ומצור דבש אשביעך : ¹⁷
 פב מזמור לאסף אלהים נצב בעד-ת-אל א
 בקרב אלהים ישפט : עד-מתי תשפט-ועול ² ופני
 רשעים תשא-סלה : שפט-דל ויתום עני ורש הצדיקו : ³
 פלט-דל ואביון מיד רשעים הצילו : לא ידעו ולא- ⁴ ה
 יבינו בחשכה יתהלכו ימוטו כל-מוסדי ארץ : אני ⁶
 אמרתי אלהים אתם ובני עליון כלכם : אכן כאדם ⁷
 תמותון וכאחד השרים תפלו : קומה אלהים שפטה ⁸
 הארץ כי-אתה תנחל בכל-הגוים : פג שיר א
 מזמור לאסף : אלהים אל-דמיו-לך אל-תחרש ואל- ²
 תשקט אל : כי-הנה אויביך יהמיון ומשנאיך נשאו ³

PSALMUS
L X X X I.
Memorat
insignia Dei
in populum
Israëliticum
beneficia ;
eumque in-
gratitudinis
et du-i cor-
dis accusat.

PSALMUS
LXXXII.
Induct De-
um Iudices
Principes-
que populi
sui acriter
castigantem,
eo-que ab-
rogandos,
atque de
medio amo-
vendis va-
ticitatur.

PSALMUS
LXXXIII.
Populus
orat auxi-
lium Dei
contra gen-
tes finiti-

PSALM LXXXIII. LXXXIV.

the head. ⁴ Upon thy people : they—shall take crafty counsel, and they themselves have consulted against thy hidden ones, ⁵ They have said come, and we—shall cut them off, from a nation, and the name of Israel shall not be—remembered, any longer. ⁶ For they have been combined, heart together, against thy covenant ; they shall prepare. ⁷ The tabernacles of Edom and of the Ishmaelites, Moab, and Hagarenes, ⁸ Gebal, and Ammon, and Amalek, Philistia with the dwellers of Shur. ⁹ Even Ashur joined with them, have been, seed ; for the sons of Lot, Selah. ¹⁰ Do for them as Midian, as Sisera, as Jabin, in the torrent of Kishon. ¹¹ They have been destroyed in Endor, they have been dung for the earth. —¹² Place them their rulers as Oreb, and as Zeeb, and as Zeba, and as Zalmunna, all their princes. ¹³ Who have said, we shall inherit for us, the tabernacles of God. ¹⁴ My God—place them as a wheel, as chaff ; for the face of the wind : ¹⁵ As fire : will burn the wood, and as flame ; will kindle the mountains. ¹⁶ So thou shalt pursue them with thy storm, and with thy tempest ; thou shalt trouble them. ¹⁷ Fill their faces shame, and they will seek thy name, O Jehovah, ¹⁸ They shall be—ashamed and shall be—troubled to time, and they shall be—confused, and shall perish. ¹⁹ And they have known, for thou, thy name Jehovah, for alone the Most High upon all the earth :

PSALM LXXXIV.

¹ To the conqueror, upon Gittith ; for the sons of Korah, a psalm. ² How—chosen ; thy tabernacles ; O Jehovah of armies. ³ My soul : has—been pale with desire, and has failed for thy courts ; O Jehovah. My heart and my flesh shall cry to God, living. ⁴ Even the sparrow :—finding a house, and the swallow a nest for her, where she has placed her—young, Thine altars, O Jehovah of armies, my King and my God. ⁵ O the—blessedness of the dwellers in thy house, still they shall praise thee, Selah. ⁶ O the—blessedness of the man, strength for him in thee, ways in their heart. ⁷ Passing in the valley of Baca, a fountain they—shall place it, even the rain ; shall cover the pools ; ⁸ They have gone from virtue to virtue, they shall behold before God in Zion. ⁹ Jehovah, God of armies, hear my prayer ;—hearken, O God of Jacob, Selah. ¹⁰ Our shield behold, O God, and—look on, the face of thy Messiah. ¹¹ For good a day in thy courts ; before a thousand : I have chosen myself to be in the threshold in the house of my God, before to dwell in the tabernacles of the wicked. ¹² For a sun and a shield, Jehovah God, grace and glory Jehovah shall give, he shall not forbid good for those—who walk in—integrity. ¹³ Jehovah of armies, O the—blessedness of the man trusting in thee !

PSALMI 83. 84. פג פד

mas, quæ
factâ con-
spiratione
ad bellum
sese accinge-
bant.

ה 4 ראש: על-עמך יערימו סוד ויתיעצו על-צפוניך: אמרו
6 לבו ונכתידם מגוי ולא יזכר שם-ישראל עוד: כי נועצו
7 לב יחדו עליך ברית יכרתו: אהלי אדם וישמעאלים
8 מואב והגרים: גבל ועמון ועמלק פלשת עמי-ישיבי
9 צור: גסי-אשור נלוה עמם היו זרוע לבני-לוט סלה:
11 ו עשה-להם כמדון כסיסרא כיבין בנחל קישון: נשמדו
12 בעין-דאר היו דמן לאדמה: שיתמו נדיבמו כערב
13 וכזאב וכזבת וכצלמנע כל-נסיכמו: אשר אמרו
14 נירשה-לנו את נאות אלהים: אלהי שיתמו כגלגל
טו בקש לפני-רוח: כאש תבער-יער וכלהבה תלהט
16 17 הרים: כן תרדפם בסערך ובסופתך תבהלם: מלא
18 פניהם קלון ויבקשו שמך יהוה: יבשו ויבהלו עדי-
19 עד ויחפרו ויאבדו: וידעו כי-אתה שמך יהוה לבדך
א עליון על-כל-הארץ: פד למנצח על-הגתית
2 לבני-קרח מזמור: מה-ידידות משכנותיך יהוה
3 צבאות: נכספה וגם-כלתה נפשי לחצרות יהוה
4 לבי ובשרי ירננו אל-אל חי: גם-צפור מצאה בית
ודרור קן לה אשר-שתה אפרתיה אר-מזבחור-יך
ה יהוה צבאות מלכי ואלהי: אשרי יושבי ביתך עוד
6 יהללוך סלה: אשרי אדם עוזילו כך מסלות בלבכם:
7 עברי בעמק הבכא מעין ישיתוהו גם-ברכות יעטה
8 מורה: ילכו מחיל אל-חיל יראה אל-אלהים בציון:
9 יהוה אלהים צבאות שמעה תפלתי האזינה אלהי
י יעקב סלה: מגננו ראה אלהים והבט פני משיחך:
11 כי טוב-יום. בחצריך מאלף בחרתי הסתופף בבית
12 אלהי מדור באהל-ירשע: כי שמש ומגן יהוה אלהים
חן וכבוד יתן יהוה לא ימנע-טוב להלכים בתמים:
13 יהוה צבאות אשרי אדם בטח בך:

PSALMUS
LXXXIV.

Prædicat
quàm ju-
cundum sit
in templo et
in atrio Domi-
ni conversa-
ri, suumque
desiderium
sacro-sancta
illa lumina
adeundi
declarat.

PSALM LXXXV. LXXXVI.

PSALM LXXXV.

¹ To the conqueror, for the sons of Korah, a psalm. ² Thou hast accepted thy land : thou hast brought back, the-captivity ; of Jacob. ³ Thou hast remitted the iniquity of thy people : thou hast covered all their error ; Selah. ⁴ Thou hast removed all thy wrath ; thou-hast recalled from the heat of thine anger. ⁵ Turn us, O God, of our salvation, and-cause to cease thine anger with us. ⁶ For an age wilt thou be-angry with us, wilt thou extend thine anger for generation and generation ? ⁷ Wilt thou not turn, wilt thou not enliven us, and thy people : shall rejoice in thee ?-⁸ Make us to behold, O Jehovah, thy mercy, and thy salvation thou wilt give for us. ⁹ I shall hear what the Lord Jehovah shall speak, he shall speak peace to his people : and to his-holy, and they shall not turn to folly ; ¹⁰ Even near for his-who fear, his salvation, glory-to dwell in our land : ¹¹ Mercy and truth ; have been assembled, righteousness and peace have kissed. ¹² Truth ; from the earth : will bud, and righteousness from the heavens has been beheld. ¹³ Even Jehovah will give good, and our earth : shall give its fruit. ¹⁴ Righteousness for his face shall walk, and he shall place for the way : his steps.

PSALM LXXXVI.

¹ A prayer ; for David, incline, O Jehovah, thine ear ; answer me, for poor and needy I. ² Keep my soul : for kind I,-save thy servant, thou my God,-hoping in thee. ³ Pity me, O Lord, for to thee I will cry all the day. ⁴ Rejoice the soul : of thy servant, for to thee, O Lord, I will lift my soul : ⁵ For thou, O Lord, good and merciful and great benignity for all-who call on thee. ⁶ O Jehovah,-listen to my prayer ; and-attend to the voice of my requests ; ⁷ In the day of my distress ; I will call for thou wilt answer me. ⁸ Not as thou, among the gods, O Lord, and not according-to thy works. ⁹ All the nations which thou hast made shall come and shall bend themselves for thy face, O Lord, and they shall give glory for thy name. ¹⁰ For great thou, and hast done wonders ; thou God for alone.-¹¹ Teach me, O Jehovah, thy way : I will walk in thy truth ; unite my heart-to fear thy name. ¹² I will praise thee, O Lord my God, with all my heart, and I will give glory to thy name for an age. ¹³ For thy mercy great upon me, thou-hast rescued my soul : from the grave : low ; ¹⁴ O God, the-proud have risen against me, and the congregation ; of the-strong have sought my soul : and they have not placed thee for their presence. ¹⁵ And thou, O Lord, merciful kind, prolonged of-wrath, great of mercy and truth ; ¹⁶ Look to me and pity me, give strength,

2 פה למנצח לבני־קרח מזמור : רצית יהוה ארצך א
 שבת שבות יעקב : נשאת עון עמך כסית כל־חטאתם 5
 סלה : אספת כל־עברתך השיבות מחרון אפך : 4
 שובנו אלהי ישענו והפר כעסך עמנו : הלעולם ה 6
 תאנף־בנו תמשך אפך לדר ודר : הלא אתה תשוב 7
 תחיינו ועמך ישמח־בך : הראנו יהוה חסדך וישעך 8
 תתן־לנו : אשמעה מהידבר האל יהוה כי ידבר 9
 שלום אל־עמו ואל־חסידיו ואל־ישובו לכסלה : אך י
 קרוב ליראיו ישעו לשכן כבוד בארצנו : חסד־ואמת 11
 נפגשו צדק ושלום נשקו : אמת מארץ תצמח 12
 וצדק משמים נשקף : גפ־יהוה יתן הטוב וארצנו תתן 13
 יכולה : צדק לפניו יהלך וישם לדרך פעמיו : פו 14
 תפלה לדוד הטה־יהודה אונך ענני כִּיעֲנִי א
 ואביון אני : שמרה נפשי כִּי־חסיד אני הושע עבדך 2
 אתה אלהי הבוטח אליך : חנני אדני* כִּי־אליך אקרא 3
 כל־היום : שמח נפש עבדך כי אליך אדני נפשי 4
 אשא : כִּי־אתה אדני טוב וסלח ורב־חסד לכל־ה 5
 קראיך : האזינה יהוה תפלתי והקשיבה בקול 6
 תחנונותי : ביום צרתי אקראך כי תענני : אין־כמוך 7
 באלהים אדני ואין כמעשיך : כל־גוים אשר עשית 9
 יבואו וישתחוו לפניך אדני ויכבדו לשמך : כִּי־גדול י
 אתה ועשה נפלאות אתה אלהים לבדך : הורני יהוה 11
 דרכך אהלך באמתך יחד לבבי ליראה שמך : אודך 12
 אדני אלהי בכל־לבבי ואכבדה שמך לעולם : כי־ 13
 חסרך גדול עלי והצלת נפשי משאול תחתיה :
 אלהים זדים קמו עלי ועדת ערצים בקשו נפשי ולא 14
 שמוך לנגדם : ואתה אדני אל־רחום וחנון ארך טו
 אפים ורב־חסד ואמת : פנה אלי וחנני תנה־עך 16

PSALMUS
 LXXXV.
 Hymnus Is-
 raelitarum
 post res-
 titutionem
 et conver-
 sionem ex
 diuturna re-
 jectione ;
 atque pre-
 ces, ut qua
 Deus jam
 instituerat
 facere, ea
 perficere
 maturet.

PSALMUS
 LXXXVI.
 Oratio Da-
 vidis, et
 quorum-
 cumque fi-
 delium, ad
 Deum, ut
 sese ab in-
 iuriis et in-
 sidiis impro-
 borum, qui-
 buscum in
 hoc mundo
 semper col-
 luctantur,
 tueri et ser-
 vare velit.

PSALM LXXXVI. LXXXVII. LXXXVIII. LXXXIX.

for thy servant, and—save the son of thy handmaid ; ¹⁷ Make with me a sign : for good, and those—who hate me shall see, and shall be—ashamed, for thou, O Jehovah, hast assisted me, and hast comforted me.

PSALM LXXXVII.

¹ For the sons of Korah, a psalm, a song, his foundation ; in his holy mountains. ² Jehovah hath desired the gates of Zion before all the habitations ; of Jacob. ³ Glories—told concerning thee, O city ; of God, Selah. ⁴ I—shall remember Egypt and Babel, for those—who know me, lo, Palestine and Tyre, with Ethiopia, this has been—born there. ⁵ And for Zion he shall say, man and man has been—born in her, and he the Most High will strengthen her. ⁶ Jehovah will number, when—he shall describe the people : this has been—born there, Selah. ⁷ And singers as dancers, all my fountains : in thee.

PSALM LXXXVIII.

¹ A song, a psalm, for the sons of Korah, for the conqueror upon Mähalath—to sing, intelligence for Heman the Ezrahite. ² Jehovah the God of my salvation ; day I have called in the night thy presence. ³ My prayer ; shall enter for thy face, incline thine ear ; for my cry ; ⁴ For my soul : has been—filled ; with—evil ; and my life ; for the grave :—has touched. ⁵ I have been accounted with those—who descend into the sepulchre, I have been as a man, not strength, ⁶ Among the—dead—free as—slain—who sleep sepulchre whom thou hast not remembered them any longer, and they from thy hand : have been cut off, ⁷ Thou hast placed me in the pit—low in the—darkness, and in the—deep ; ⁸ Upon me thy wrath ; has been—sustained, and from all thy billows thou hast afflicted, Selah. ⁹ Thou hast separated those—who—knew me, from me, thou hast placed me, abominations ; for them I have been shut up, I shall not escape. ¹⁰ My eye : has wasted from affliction I have called upon thee, O Jehovah, in all the day, I have expanded to thee my hands ; ¹¹ For the—dead wilt thou perform a wonder ? if the—dead shall rise, shall they praise thee ? Selah.—¹² Shall thy mercy be told in the sepulchre, thy truth ; in perdition ?—¹³ Shall thy miracle be—known in darkness, and thy righteousness ; in the land : of oblivion ? ¹⁴ And I to thee, O Jehovah, have called, and in the morning my prayer ; will anticipate thee. ¹⁵ For why, O Jehovah, wilt thou reject my soul :—wilt thou hide thy face from me ? ¹⁶ Afflicted I and expiring from youth I have carried thy terrors, I shall be—dubious. ¹⁷ Upon me have passed over, thine indignations ; thy terrors have dismayed me. ¹⁸ They have surrounded me as waters, all the day, they—have together, enclosed upon me. ¹⁹ Thou—hast separated from me, loving and companion—who knew me—darkness.

PSALM LXXXIX.

¹ Understanding for Ethan, the Ezrahite. ² The mercies of Jehovah an age, I—will sing for generation and generation, I—shall make known

PSALMI 86. 87. 88. 89. פו פז פח פט

17 לעבדך והושיעה לבן־אמתך : עשה־עמי אות לטובה
ויראו שנאי ויבשו כ־ראתה יהוה עזרתני ונחמתני :

PSALMUS
LXXXVII.

Celebrat
Hierosoly-
mam et Zi-
onem, ad
cujus socie-
tatem etiam
peregrinae
gentes ad-
ducende
sint.

א פו לבני־קרח מזמור שיר יסודתו בהררי

2 קדש : אהב יהוה שערי ציון מכל משכנות יעקב :

3 4 נבכדות מדבר בך עיר האלהים סלה : אזכיר רהב

ובבל לידעי הנה פלשת וצור עסיכוש זה ילד־שם :

ה ולציון יאמר איש ואיש ילד־בה והוא יכוננה עליון :

6 7 יהוה יספר בכתוב עמים זה ילד־שם סלה : ושרים

PSALMUS
LXXXVIII.

Usurpat
Propheta
verba pii
hominis, in
summis an-
gustis con-
stituti, atque
oratione, af-
fectibus et
querelis
plena, ejus
dolores at-
que calamita-
tes expri-
mit.

א כחללים כל־מעוני בך : פח שיר מזמור לבני־

קרח למנצח על־מחלת לענות משכיל להימן

2 האזרחי : יהוה אלהי ישועתי יוס־צעקתי בלילה נגדך :

3 4 תבוא לפניך תפלתי הטה אנך לרנתי : כ־שבעה

ה ברעות נפשי וחיי לשאול הגיעו : נחשבתי עסי־ורדי

6 בור הייתי כגבר אין־איל : במתים חפשי כמו חללים

שכבי קבר אשר לא־זכרתם עוד והמה מידך נגזרו :

7 8 שאתי בבור תחתיות במחשכים במצללות : עלי סמכה

9 חמתך וכל־משבריך ענית סלה : הרחקת מידעי ממני

כ"א 10 שתני תועבות למו כלא ולא אצא : עיני דאבה מני־עני

תועבה
11

קראתיך יהוה בכל־יום שטחתי אליך כפי : הלמתים

12 תעשה־פלא אס־רפאים יקומו יודוך סלה : היספר

13 בקבר חסדך אמונתך באבדון : היודע בחשך פלאך

14 וצדקתך בארץ נשיה : ואני אליך יהוה שועתי ובבקר

טו תפלתי תקדמך : למה יהוה תזנה נפשי תסתיר

16 פניך ממני : עני אני וגוע מנער נשאתי אמיך

17 18 אפונה : עלי עברו חרוניך בעותיך צמתוני : סבוני

19 כמים כל־היום הקיפו עלי יחד : הרחקת ממני־אהב

א ורע מידעי מחשך : פט משכיל לאיתן

2 האזרחי : חסדי יהוה עולם אשירה לדר ודר אודיע

PSALMUS
LXXXIX.

Praedicat
hic psalmus
magnifica

PSALM LXXXIX.

thy truth ; with my mōuth. ³ For I have said, an age thy mercy shall be-built, the heavens, thou wilt establish thy truth in them. ⁴ I have struck a covenant ; for my chosen, I have been sworn for David my servant. ⁵ To an age I-shall establish thy seed, and I have built for generation and generation thy throne, Selah. ⁶ And the heavens shall praise thy miracle, O Jehovah, even thy truth ; in the assembly of the-holy. ⁷ For who in the heaven will compare to Jehovah ? shall liken to Jehovah among the sons of the gods ? ⁸ God dreaded much in the congregation of the-holy, and feared upon all his circuits. ⁹ Jehovah the God of armies, who as thou ; strong Jah, and thy truth ; thy circuits ; ¹⁰ Thou ruling in the swellings ; of the sea, when-they raise their billows thou wilt quiet them. ¹¹ Thou hast broken as wounded Egypt, by the arm ; of thy strength thou hast dispersed thine enemies. ¹² For thee, the heavens even for thee the earth : the world : and its fulness ; thou hast founded them. ¹³ The north and the south thou hast created them, Tabor and Hermon in thy name shall rejoice. ¹⁴ For thee an arm ; with strength ; thou wilt strengthen thy hand : thy right hand ; shall be-exalted. ¹⁵ Justice and judgment the basis of thy throne, mercy and truth ; shall precede thy-face. ¹⁶ O the-blessedness of the people-who know the jubilee ; O Jehovah, in the light of thy-face, they shall walk. ¹⁷ In thy name they shall rejoice all the day, and in thy righteousness ; they shall be exalted. ¹⁸ For the glory ; of their strength thou, and in thy good-will shall be-exalted our horn : ¹⁹ Because for Jehovah our shield, and for the Holy of Israel our King. ²⁰ Then thou hast spoken in vision for thy darling, and thou wilt say I have placed strength upon the powerful, I-have exalted elected from the people : ²¹ I have found David my servant, with the oil of my holiness I have anointed him. ²² Whom my hand : shall strengthen with him, even my arm ; shall make him strong. ²³ The enemy shall not exact from him, and the son of iniquity ; shall not humble him. ²⁴ And I have bruised from his face his enemies, and those-who hate him I will strike, ²⁵ And my truth ; and my mercy with him, and in my name his horn : shall be-exalted. ²⁶ And I have placed in the sea his hand : and in the rivers his right hand ; ²⁷ He shall call me my father thou my God the Rock of my salvation ; ²⁸ Even I my first-born will place him high for the kings of the earth : ²⁹ For an age I will keep for him my mercy and my covenant ; has been truth for him, ³⁰ And I have placed for an age his seed, and his throne as the days of the heavens. ³¹ If his sons shall leave my law ; and in my judgments have not walked. ³² If my statutes ; they shall profane, and my precepts ; they shall not keep. ³³ And I have visited with the rod : their perverseness,

תהלים פט 89.

- 3 אמונתך בפי: כי־אמרתי עולם חסד יבנה שמים
 4 תכן אמונתך בהם: כרתי ברית לבחירי נשבעתי
 לדוד עבדי: עד־עולם אבין זרעך ובניתי לדר־דור ה
 6 כסאך סלה: ויודו שמים פלאך יהוה אף־אמונתך
 7 בקהל קדשים: כי מי בשחק יערך ליהוה ידמה ליהוה
 8 בבני אלים: אל נערץ בסוד־קדשים רבה ונורא על־
 9 כל־סביביו: יהוה אלהי צבאות מי־כמוך חסין יה
 ואמונתך סביבותיך: אתה מושל בגאות הים בשוא י
 גליו אתה תשבחם: אתה דכאת כחלל רהב בזרוע
 12 עזך פורת איביך: לך־שמים אף־לך ארץ תבל
 ומלאה אתה יסדתם: צפון וימין אתה בראתם תבור
 13 וחרמון בשמך ירננו: לך־זרוע עס־גבורה תעז ירך
 14 תרום ימינך: צדק ומשפט מכון כסאך חסד ואמת טו
 16 יקדמו פניך: אשרי העם ידעי תרועה יהוה באור־
 פניך יהלכון: בשמך יגילון כל־היום ובצדקתך ירומו: 17
 18 19 כִּי־תִפְאֶרֶת עֲזָמוּ אֶתְּהָ וּבִרְצוֹן תִּרֹם קִרְנֵנוּ: כִּי
 ליהוה מגננו ולקדוש ישראל מלכנו: אז דברת־בחזון כ
 לחסידך ותאמר שויתי עזר על־גבור הרימותי בחור
 21 22 מעם: מצאתי דוד עבדי בשמן קדשי משחתיו: אשר
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 24 ובן־עולה לא יעננו: וכתותי מפניו צריו ומישנאיו
 25 26 אגוף: ואמונתִי וחסדי עמו ובשמי תרום קרנו: כה
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 32 בניו תורתי ובמשפטי לא ילכון: אס־חקתי
 33 יחללו ומצותי לא ישמרו: ופקדתי בשבט פשעם

Dei opera,
 et imprimis
 praeclara illa
 promissa
 Davidi fac-
 ta com-
 memorat:
 tandem
 publicas po-
 puli Dei
 calamitates,
 exerso
 Templo et
 Regno, de-
 plorat.

כ"א איביך

תרום קרי

PSALM LXXXIX. XC.

and with stripes their iniquity. ³⁴ And my mercy I—will not take from, with him, and I will not be—false in my truth ; ³⁵ I will not prophane my covenant ; and the produce of my lips I shall not change. ³⁶ Once I have been sworn by my holiness ; since for David shall I lie ? ³⁷ His seed for an age shall be, and his throne as the sun my presence. ³⁸ As the moon he shall be—established, an age, and a witness in the heaven faithful, Selah. ³⁹ And thou hast repulsed and thou wilt despise, thou thyself hast been—angry with thine anointed. ⁴⁰ Thou hast rejected the covenant ; of thy servant, thou hast profaned for the earth : his crown. ⁴¹ Thou hast broken down all his walls ; thou hast placed his fortresses a heap ; ⁴² All—who pass the way : have torn, it has been a reproach ; for its neighbours. ⁴³ Thou—hast exalted the right hand ; of his enemies, thou—hast gladdened all his enemies. ⁴⁴ Even thou—shalt blunt the edge of his sword ; and—hast thou in battle ; raised him ? ⁴⁵ Thou—hast made to cease his splendour, and his throne for the earth : thou hast cast down. ⁴⁶ Thou—hast abbreviated the days of his youth, thou—hast covered upon him shame ; Selah. ⁴⁷ How long, O Jehovah ? wilt thou conceal for an age, will thy wrath ; burn as fire ? ⁴⁸ Remember, I how transitory, upon what in vain, hast thou created all the sons of men ? ⁴⁹ What man shall live and shall not see death ? shall rescue his soul : from the hand : of the grave : Selah. ⁵⁰ Where thy mercies ancient, O Lord, thou hast been sworn for David in thy truth ; ⁵¹ Remember, O Lord, the reproach ; of thy servants, I have carried in my bosom all the people :—many. ⁵² That my enemies have reproached, O Jehovah, that they have reproached the steps ; of thy Messiah. ⁵³ Blessed Jehovah, for an age, amen, and amen.

PSALM XC.

¹ A prayer ; for Moses the man of God, O Lord, a habitation thou hast been for us in generation and generation. ² Before that the mountains have been—produced, and thou wilt form the earth : and the globe ; and from an age to time an age, thou God. ³ Wilt thou turn man to destruction, and thou wilt say, return sons of Adam. ⁴ For a thousand : years ; in thy eyes : as a day heretofore, for it shall pass, and a watch ; in the night. ⁵ Thou hast inundated them, a sleep ; shall be, in the morning as grass, he shall change. ⁶ In the morning he—shall flourish, and he has renewed for the evening he shall be—cut down, and he shall be—dried. ⁷ For we have been—consumed, in thine anger : and in thy wrath ; we have been terrified. ⁸ Thou hast placed our iniquities ; for thy presence, our secrets in the light of thy face. ⁹ For all our days have declined from thine anger ; we have consumed our years ; as a meditation. ¹⁰ The days of our years in them seventy years ; and if,

34 ובנגעים עונם : וחסדי לא־אפיר מעמו ולא אשקר
 לה באמונתו : לא־אחלל בריתי ומוצא שפתי לא
 36 37 אשנה : אחת נשבעתי בקדשי אס־לדוד אכזב : זרעו
 38 לעולס־יהיה וכסאו כשמש נגדי : כירח יכון עולם ועד
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 43 עברי דרך היה חרפה לשבנו : הרימות ימון צרו
 44 השמחת כל־אויביו : אף־תישב צור חרבו ולא הקמרתו
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 48 יהודה תסתר לנצח תבער כמו־אש חמתך : זכר־אני
 49 מה־חלד על־מה־שוא בראת כל־בני־אדם : מי גבר
 יחיה ולא יראה־מות ימלט נפשו מיד־שואל סלה :
 נ איה חסדיך הראשנים אדני נשבעת לדוד באמונתך :
 51 זכר אדני חרפת עבדיך שאתי בחיקי כל־רבים עמים :
 52 אשר חרפו אויביך יהוה אשר חרפו עקבות משיחך :
 53 ברוך יהוה לעולם אמן ואמן :

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 2 אתה היית לנו בדר ודר : בטרם הרים ילדו
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 3 4 תשב אנוש עד־דכא ותאמר שובו בני־אדם : כי אלף
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 6 ה כלילה : זרמתם שנה יהיו בבקר כחציר יחלף : בבקר
 7 יציין וחלף לערב ימולל ויבש : כי־כלינו באפך
 8 9 ובהמתך נבהלנו : שׁ עונתינו לנגדך עדמנו למאור
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 י הגה : ימי־שנותינו בהם שבעים שנה ואם

PSALMUS
X C.

ספר רביעי

Psalmus
 Mosis servi
 Dei, divi-
 num auxi-
 lium et gra-
 tiam in hu-
 jus vite
 miseriis im-
 plorantis ;
 utque popu-
 lo suo, mul-
 tiplici cer-
 tamine afflic-
 tionibus ex-
 ercito, pa-
 cem et qui-
 eta tempora
 largiri dig-
 netur, oran-
 tis.

שְׁתֵּה ק' 8
 ז"א עונות

PSALM XC. XCI. XCII.

in-strength ; eighty ; years ; and their strength, labour, and iniquity, for he has receded suddenly, we shall fly off. ¹¹ For who has known the strength of thy wrath ? and as thy fear ; thy wrath ;—¹² To number our days thus,—make us to know, and we shall apply the heart wisdom ; ¹³ Turn, O Jehovah, how long, and—repent for thy servants. ¹⁴ Satisfy us in the morning thy mercy, we shall rejoice and be-glad in all our days. ¹⁵ Exhilarate us according—to the days thou has afflicted us, the years we have seen evil ; ¹⁶ Thy work shall appear upon thy servants, and thy glory upon their sons. ¹⁷ And the pleasure of the Lord our God shall be upon us, and the work of our hands : establish upon us, the work of our hands : establish it.

PSALM XCI.

¹ He—who dwells in the secret of the Most High, in the shade of the Almighty, shall himself abide. ² I have said for Jehovah, my hope and my tower ; my God, I will hope in him. ³ For he—shall rescue thee from the net of the hunter, and from the plague of—calamity ; ⁴ With his wings ; he shall cover for thee, and under his skirts : thou wilt—be safe, a shield ; and buckler ; his truth ; ⁵ Thou wilt not fear from the terror of the night, from the arrow it shall fly daily. ⁶ From the pestilence in darkness, it shall walk from destruction, it shall destroy, mid-day. ⁷ Shall fall from thy side a thousand : and ten thousand ; from thy right hand to thee it shall not approach. ⁸ Only with thine eyes : thou wilt behold, and the retribution ; of the—ungodly thou shalt see. ⁹ For thou, O Jehovah my hope, thou hast placed the Most High thy habitation. ¹⁰ Evil ; shall not happen to thee, and punishment shall not approach in thy tabernacle. ¹¹ For his angels he shall command for thee,—to keep thee in all thy ways : ¹² Upon hands : they shall lift thee, lest thou wilt strike on a stone ; thy foot : ¹³ Upon the lion, and the serpent, thou wilt tread, thou wilt trample the young lion and the dragon. ¹⁴ For in me he has delighted, and I shall deliver him, I will exalt him, for he has known my name. ¹⁵ He shall call on me, and I shall answer him, with him I in difficulty ; I will rescue him and shall glorify him. ¹⁶ Length of days, I—shall satisfy him, and he shall behold my salvation ;

PSALM XCII.

¹ A psalm, a song, for the day of Sabbath : ² Good—to—give praise for Jehovah, and—to sing for thy name, O Most High.—³ To—declare in the morning thy mercy and thy truth ; in the—night. ⁴ Upon a decachord and upon nebel, with meditation upon the harp. ⁵ For thou hast rejoiced me, O Jehovah, in thy work, in the works of thy hands : I shall be—glad. ⁶ How great thy works, O Jehovah, thy thoughts ; have been very deep. ⁷ A foolish man has not known, and a fool

כ"א
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PSALMUS
XCI.
Deprædicat
piorum felicitatem,
sanctamque
securitatem
in Deo.

צא ישב בסתר עליון בצל שדי יתלונן: א
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PSALMUS
XCII.
Eam laudatissimam
religionem
et cultum
Dei esse,
quæ in consideratione
consiliorum atque
operum
Dei consistat.

PSALM XCII. XCIII. XCIV.

shall not understand this : ⁸ When-the-wicked flourish as the grass, and all-who work iniquity shall blossom, that-they-may be-dissipated for time. ⁹ And thou-exalted for an age, O Jehovah, ¹⁰ For, lo, thine enemies, O Jehovah, for, lo, thine enemies shall perish, they shall themselves be-dissipated, all-who work iniquity. ¹¹ And thou wilt exalt as the unicorn my horn : I have-been-anointed with fresh oil. ¹² And my eyes : shall behold on account-of my enemies, when-they rise against me,-who-work evil my ears ; shall hear. ¹³ The just as the palm tree shall flourish, as the cedar in Lebanon he shall multiply.-¹⁴ Planted in the house of Jehovah, in the courts : of our God they-shall flourish. ¹⁵ Still they shall be-fruitful in old age ; -fat and-green they shall be. ¹⁶ That-they-may declare for right, Jehovah my strength, no iniquity ; in him.

PSALM XCIII.

¹ Jehovah has reigned, he has put on, glory ; Jehovah has put on strength, he hath girded himself, even the world ; shall be-established, it shall not move. ² Thy throne has been established, from this from eternity thou. ³ The floods ; have lifted up, O Jehovah, the floods ; have lifted up their voice, the floods ; shall lift up their-breaking. ⁴ Before the-sound ; of many waters-strong billows of the sea, strong in height, Jehovah ⁵ Thy testimonies ; have been established very much, for thy house the glory holiness, O Jehovah, for the length of days.

PSALM XCIV.

¹ The God of-avenging ; Jehovah the God of-avenging ; -hath shined. ² O Judge, of the earth : -raise-give retribution to the-proud. ³ How long the-wicked, O Jehovah, how long the-wicked shall exult ? ⁴ They-shall boil up, they shall speak hard, they themselves shall declare, all-who work iniquity. ⁵ Thy people : O Jehovah, they will bruise, and thy heritage ; they will afflict. ⁶ The widow ; and the stranger they will slay, and the orphans they will kill. ⁷ And they shall say, Jah shall not see, and the God of Jacob-shall not understand.-⁸ Understand ye-brutish among the people : and ye-stupid when-will you consider ? ⁹ Has he the ear ; planted ? shall he not hear ? if he has formed the eye : shall he not see ? ¹⁰ Has he corrected the nations ? shall he not reprove ? who-has taught man knowledge ; ¹¹ Jehovah has known the thoughts of man, for they vain. ¹² O the-blessedness of the man whom, O Jah, thou wilt direct, and from thy law ; wilt teach him.-¹³ To-give rest for him from the days of evil, till a ditch ; for the wicked shall be-dug. ¹⁴ For Jehovah shall not forsake his people : and his inheritance ; he will not leave. ¹⁵ For to righteousness judgment shall turn, and after it all-who are upright of heart. ¹⁶ Who shall rise for me against those-who hate me ? who himself shall stand for me against those-who work iniquity ?

צב צג צד PSALMI 92. 93. 94.

8 לא־יבֹן אֶת־זֹאת: בִּפְרַח רִשְׁעִים כִּמּוֹ עֵשֶׂב וַיִּצְיָצוּ
9 כָּל־פְּעָלָיו אֵין לִהְשִׁמְדָם עַד־יָעַד: וְאַתָּה מָרוֹם לְעֹלָם כֹּ"א לְעוֹלָם
י יְהוָה: כִּי רַחֵם אֵינֶיךָ יְהוָה כִּי־הִנֵּה אֵינֶיךָ יֹאבְדוּ
11 יִתְּפָרְדוּ כָּל־פְּעָלָיו אֵין: וְתָרַם כְּרָאִים קִרְנִי בִלְתִּי בִשְׁמֶן
12 רַעֲנָן: וְתִבְט עֵינִי בִשְׁוֹרֵי בִקְמִים עָלַי מִרְעִים תִּשְׁמַעֲנָה
13 אֲזֹנִי: צָדִיק כִּתְמַר יִפְרַח כֹּאֲזֵה בִלְבָנוֹן יִשְׁגֶּה:
טו 14 שְׁתוּלִים בְּבֵית יְהוָה בַּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד
16 יִנּוּכֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: לַהֲגִיד כִּי יִשְׂרָאֵל
יְהוָה צוּרֵי וְלֹא־עֹלְתָהּ בּוֹ: צג
עולחז קרי

א יְהוָה מֶלֶךְ גָּאוֹר לִבֶּשׁ לִבֶּשׁ יְהוָה עַז הַתְּאֹזֶר
2 אֶפְתָּחֹן תִּבְלָל בִּלְתִּמוֹט: נִכּוֹן כֶּסֶף כִּי־אֵין מִעוֹלָם
3 אֶתָּה: נִשְׂאוּ נְהֹרֹת יְהוָה נִשְׂאוּ נְהֹרֹת קוֹלָם
4 יִשְׂאוּ נְהֹרֹת דְּכִים: מִקְלֹת מִים רַבִּים אֲדִירִים
ה מִשְׁבָּרִים אֲדִיר בְּמָרוֹם יְהוָה: עַד־תֵּיךְ נִאֲמָנוּ מֵאֵד
לְבִיתְךָ נִאֲוֶה־קֹּדֶשׁ יְהוָה לְאֶרֶץ יָמִים: צד

א 2 אֶל־נִקְמוֹת יְהוָה אֵל נִקְמוֹת הוֹפִיעַ: הַנֶּשֶׁא
3 יִשְׁפֹּטֶה אֶרֶץ הַשֶּׁב גְּמוּלָה עַל־גְּאוֹם: עַד־מָתִי רִשְׁעִים
4 יְהוָה עַד־מָתִי רִשְׁעִים יַעֲלֹזוּ: יִבְעִי וַיִּדְּבֶר עֵת קִיַּת אִמְרוּ
ה כָּל־פְּעָלָיו אֵין: עִמָּךְ יְהוָה יִדְכָּאוּ וְנַחֲלַתְךָ יַעֲנוּ:
7 6 אֲלֻמָּנָה וְגַר יִהְרָגוּ וִיתוּמִים יִרְצֹחוּ: וַיֹּאמְרוּ לֹא יִרְאֶה־
8 יְהוָה וְלֹא יִבֵּן אֱלֹהֵי יַעֲקֹב: כִּי־נֹ בַעֲרִים בַּעַם וְכַסִּילִים
9 מָתִי תִשְׁכִּילוּ: הַנֶּטַע אֵין הֲלֹא יִשְׁמַע אִם־יִצְרַח עֵץ
י הֲלֹא יִבִּיט: הַיֶּסֶר גּוֹיִם הֲלֹא יוֹכִיחַ הַמִּלְמַד אָדָם דַּעַת:
11 12 יְהוָה יִדַּע מַחֲשַׁבּוֹת אָדָם כִּי־הִמָּה הַבַּל: אֲשֶׁר־יִהְיֶה
15 אֲשֶׁר־תִּסְרְנוּ יְהוָה וּמִתּוֹרַתְךָ תִּלְמַדְנוּ: לַהֲשָׁקִיט לוֹ מִיָּמִי
14 רַע עַד יִכְרֶה לְרִשָּׁע שַׁחַת: כִּי לֹא־יִשֵּׁשׁ יְהוָה עִמּוֹ
טו וְנַחֲלָתוֹ לֹא יַעֲזֹב: כִּי־עַד־צָדִק יִשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־
16 יִשְׂרָאֵל־ב: מִי־יִקּוֹם לִי עַם־מִרְעִים מִי־יִתִּיצֵב לִי עַם־פְּעָלָיו

PSALMUS
XCIV.
Agit de ju-
dicio im-
proborum
qui Regno
isti adver-
santur.

PSALM XCIV. XCV. XCVI.

iniquity. ¹⁷ Unless Jehovah assistance ; for me as a little, my soul : has possessed silence ; ¹⁸ If I have said, my foot : moved ; thy mercy, O Jehovah, shall support me. ¹⁹ In the multitude of my thoughts within me, thy consolations shall very much delight my soul : ²⁰ Shall the throne of-iniquity ; associate with thee, forming iniquity upon the precept ? ²¹ They shall assemble against the soul : of the just, and the blood of the innocent they-shall condemn. ²² And Jehovah shall be for me for a tower, and my God for the rock of my trust. ²³ And render upon them their iniquity, and in their evil ; he shall cut them off, Jehovah our God shall cut them off.

PSALM XCV.

¹ Come, we shall give praise for Jehovah, we-shall exult for the rock of our salvation. ² We shall come before his-face, in praise ; in songs ; we-shalt exult for him. ³ For God a great Jehovah, and a great King above all gods. ⁴ Whose in his hand : the recesses of the earth : and the-strength ; of the mountains for him. ⁵ Whose for him the sea, and he hath formed it, and the dry ; his hands : have formed. ⁶ Come we shall fall down, and we shall bend, we shall bend the knee for the-face of Jehovah our Maker. ⁷ For he is our God, and we the people : of his pasture ; the sheep : of his hand : this day, if in his voice you will hear, ⁸ You will not harden your heart as Meribah ; as in the day of Massa ; in the desert. ⁹ Which your fathers have tempted me, they have proved me, even they have seen my work. ¹⁰ Forty ; years ; I shall contend with this generation, and I have said, people :-who err of heart they, and they have not known my ways : ¹¹ Which I have been sworn in my wrath, if they shall enter to my rest ;

PSALM XCVI.

¹ Sing for Jehovah-sing a new song for Jehovah, all the earth :-² Sing for Jehovah, bless his name, declare from day to day his salvation ; ³ Tell among the nations his glory, among all the-people : his wonders ; ⁴ For great Jehovah, and-praised very much, dreaded he has been by all the gods. ⁵ For all the gods of the-people idols, and Jehovah has made the heavens. ⁶ Glory and honour for his face, strength and glory ; in his sanctuary. ⁷ Bring for Jehovah, ye families ; of the people : bring for Jehovah glory and strength. ⁸ Bring for Jehovah the glory of his name, bring gifts ; and enter his courts : ⁹ Bend yourselves for Jehovah in the glory ; of holiness-fear from his-face all the earth : ¹⁰ Say among the nations, Jehovah has reigned even the world ; shall be-strengthened

תהלים צד צה צו 94. 95. 96.

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PSALMUS
X C V.

Invitat Is-
raëlem, ut
Regno Dei
sese subji-
ciat: atque
exemplo
majorum,
qui in soli-
tudine in-
terierunt,
ipsos ab im-
pietate et
infidelitate
deterret.

PSALMUS
X C V I.

Carmen,
quo adven-
tus hujus
Regni nar-
ratur et
promulga-
tur.

PSALM XCVI. XCVII. XCVIII. XCIX.

it shall not move. He shall jûdge the people : in-rectitude. ¹¹ The heavens shall rejoice, and the earth : be glâd, the sea shall roar and its fulness. ¹² The field shall exult, and all that is in it, then all the trees of the wood shall be-glad. ¹³ For the face of Jehovah, for he has côme, for he has côme-to judge the earth : he shall judge the world ; in righteousness, and the-people : in his truth ;

PSALM XCVII.

¹ Jehovah has reigned, the earth : shall exult, and the mǎny islands shall rejoice. ² Clouds and darkness his circuit, righteousness and judgment the establishment of his throne. ³ Fire : for his face will gó, and around will burn his ênemies. ⁴ His lightnings-have ênlightened the world ; the earth : has seen and will trêmbles. ⁵ The mountains as wax have been dissolved from the face of Jehovah, from the face of the Lord of the whole earth : ⁶ The heavens-have déclaré his righteousness, and all the-people : have sêen his glory. ⁷ Shall be-âshamed all-who serve a graven image,-who boast themselves in idols, bënd yourselves for him, O ye gods. ⁸ Zion has heard and will rêjoice, and the daughters ; of Judah will êxult for the sake-of thy judgments, O Jehovah. ⁹ For thou, O Jehovah, the Mōst High upon all the earth : thou hast been êxalted very much above all the gods. ¹⁰ They-who love Jehovah have hated êvil, keeping the souls : of his-darling, from the hand : of the-wicked, he-shall rêscue them. ¹¹ Light has been-sown for the righteous, and joy ; for the-upright of heart. ¹² Be glad ye-righteous in Jehovah, and gíve praise for the remembrance of his holiness.

PSALM XCVIII.

¹ A psalm-sing for Jehovah, a new sông, for he has done wonders ; his right hand-has gíven salvation for him, and the arm ; of his holiness. ² Jehovah-has made knówn his salvation ; for the eyes : of the nations he has revealed his righteousness ; ³ He has remembered his mercy and his truth ; to the house of Israel, and all the bounds of the earth : have seen the salvation ; of our God.-⁴ Give praise, for Jehovah, all the earth : send forth a noise, and exult and sing. ⁵ Sing for Jehovah, with the harp, with the harp and the voice of a psalm ; ⁶ With trumpets ; and the sound of a cornet,-praise for the face of the King Jehovah. ⁷ The sea shall roar and the fulness of it, the world ; and dwellers in it. ⁸ The rivers shall clap the hand ; at the same time the mountains shall exult. ⁹ For the face of Jehovah, for he has côme-to judge the earth : he shall judge the world ; in righteousness, and-people : in-rectitude.

PSALM XCIX.

¹ Jehovah has reigned, the-people : shall tremble, sitting the cherubim, the earth : will move, ² Jehovah in Zion great, and he has been-êxalted above all the-people : ³ They shall célebrate thy name great, and dréaded, holy

PSALMI 96. 97. 98. 99. צו צח צט

11 בל-תמוט ידון עמים במישרים : ישמחו השמים ותגל
12 הארץ ירעם הים ומלאו : יעלו שדי וכל-אשר-בו או
13 ירננו כל-עצי-ער : לפני יהוה כי בא כי בא לשפט
הארץ ישפט-תכל בצדק ועמים באמונתו :

PSALMUS
XCVII.

Etiam hoc
psalmo in
eodem argu-
mento
pergit, de-
que ampli-
tudine et
majestate
hujus Regni
vaticinatur,
deque idolo-
rum aboli-
tione.

א צו יהוה מלך תגל הארץ ישמחו אים
2 רבים : ענן וערפל סביבו צדק ומשפט מכון כסאו :
3 אש לפניו תלך ותלהט סביב צריו : האירו ברקו
ה תבל ראתה ותהל הארץ : הרים כדונג נמסו מלפני
6 יהוה מלפני אדון כל-הארץ : הגידו השמים צדקו וראו
7 כל-העמים כבודו : יבשו כל-עבדי פסל המתהללים
8 באלילים השתחוולו כל-אלהים : שמעה ותשמח
9 ציון ותגלנה בנות יהודה למען משפטך יהוה : כי-
אתה יהוה עליון על-כל-הארץ מאד נעלית על-
י כל-אלהים : אהבי-יהוה שנאו רע שמר נפשות חסידיו
11 מיד רשעים יצילם : אור זרע לצדיק ולישרי-לב
12 שמחה : שמחו צדיקים ביהוה והודו לזכר קדשו :

PSALMUS
XCVIII.

Ejusdem
argumenti
et mysterii.
Est autem
hic cohorta-
tio ad om-
nigenam
lætitiā,
Deo Reg-
num capes-
sente et ad
terram judi-
candam
prodeunte.

א צח מזמור שירו ליהוה שיר חדש כי-
2 נפלאות עשה הושיעה-לו ימינו וזרוע קדשו : הודיע
3 יהוה ישועתו לעיני הגוים גלה צדקתו : זכר חסדו
ואמונתו לבית ישראל ראו כל-אפסי-ארץ את ישועת
4 אלהינו : הריעו ליהוה כל-הארץ פצחו ורננו וזמרו :
ה זמרו ליהוה בכנור ובכנור וקול זמרה : בחצצרות
7 וקול שופר הריעו לפני המלך יהוה : ירעם הים ומלאו
8 תבל וישבי בה : נהרות ימחאו-כף יחד הרים ורננו :
9 לפני-יהוה כי-בא לשפט הארץ ישפט-תכל בצדק

PSALMUS
XCIX.

De poten-
tiā, justitiā
e sanetitate
Regis in
Regno hoc

א ועמים במישרים : צט יהוה מלך ירגזו
2 עמים ישב כרובים תנוט הארץ : יהוה בציון גדול ורם
3 הוא על-כל-העמים : יודו שמך גדול ונורא קדוש

PSALM XCIX. C. CI. CII.

has been, ⁴ And the strēngth of the king has loved judgment, thou hast established—rectitude, judgment, and righteousness ; in Jacob thou hast mǎde. ⁵ Exalt Jehovah our God, and bēnd yourselves for the footstool of his feet : holy he has been. ⁶ Moses and Aaron among his priests, and Samuel among those—who call upon his name—who have called upon Jehovah, and he shall hēar them. ⁷ In the pillar of the cloud he shall speak to them, they have kept his tēstimonies ; and the dēcree he has given for them. ⁸ Jehovah our God, thou hast hēard them, God has been merciful for them, and he has taken revenge upon their works ; ⁹ Exalt Jehovah our God, and bēnd yourselves for the mountain of his holiness, for holy Jehovah our God.

PSALM C.

¹ A song for prǎise ;—gīve praise for Jehovah all the earth : ² Serve the Jehovah with gladness ; enter for his face with exultation ; ³ Knów for Jehovah himself God, he has mǎde us and not we, his people : and the sheep : of his pasture ; ⁴ Entē his gates with prǎise, his courts : with glōry ;—gīve praise for him, and bless his name. ⁵ For good Jehovah, for an age his mercy, and to gēneration and gēneration, his truth ;

PSALM CI.

¹ For David, a psalm. Mercy and judgment, I—shall sīng for thee, O Jehovah, I shall sing. ² I—will regulate in the way : of—pērfec-tion, when wilt thou come to me, I myself shall walk in the īntegrity of my heart, in the middle of my house. ³ I shall not plǎce for the presence of mine eyes : the word of Belial, to make those—who turn aside, I have hated, it shall not adhere to me. ⁴ A perverse heart shall recede from me, the wicked I shall not knów.—⁵ Who—slanders in secret his neighbour, him I shall cut off, proud of eyes : and elevated of heart, him I shall not bear. ⁶ My eyes : upon the—faithful of the earth :—to dwēll with me, walking in the way : of—pērfec-tion, he shall serve me. ⁷ He shall not dwell in the middle of my house, making guile ; speaking lies, he shall not be—established for the presence of my eyes : ⁸ For the—dawn, I shall cut off all the—wicked of the earth :—to—dēstroy from the city ; of Jehovah all—who work iniquity.

PSALM CII.

¹ An ādress for the pōor, for he shall overwhelm, and for the presence of Jehovah, he shall pour forth his prāyer. ² Jehovah hear my prāyer ; and my cry to thee will come. ³ Thou wilt not hide thy face from me, in the day of distress for me,—incline to me thine ear ; in the day I will call, hasten, hear me. ⁴ Because my days have fǎiled as smoke, and my bones : as a firé have been bŭrned. ⁵ As the herb—has been—cūt down, and my heart has dried because I have forgotten

תהלים צט ק קא קב 99. 100. 101. 102.

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אלהינו והשתחוו להדם רגליו קדוש הוא : משה 6
ואהרן בכהנו ושמואל בקראי שמו קראים אל-יהוה
והוא יענס : בעמוד ענן ידבר אליהם שמרו עדתיו 7
וחק נתן-למו : יהוה אלהינו אתה עניתם אל נשא 8
היית להם ונקם על-עלילותם : רוממו יהוה אלהינו 9
והשתחוו להר קדשו כי-קדוש יהוה אלהינו :

admini-
strando, de-
monstrata.

ק מזמור לתודה הריעו ליהוה כל-הארץ : א

PSALMUS
C.

עבדו את-יהוה בשמחה באו לפניו ברננה : דעו כי- 3 2
יהוה הוא אלהים הוא עשנו ולא אנחנו עמו וצאן
מרעיתו : באו שערו בתודה הצרתיו בתהלה הודו 4
לו ברכו שמו : כי-טוב יהוה לעולם חסדו ועד-דרה ה

Docet nun-
quam inter-
mittendas,
esse gratia-
rum actio-
nes. inque
eo Dei cul-
tum consis-
tere.

ודר אמונתו : קא לדוד מזמור חסד-א

PSALMUS
C I.

ומשפט אשירה לך יהוה אזמרה : אשכילה בדרך תמים 2
מתי תבוא אלי אתהלך בתם-לבבי בקרב ביתי : לא- 3
אשית לנגד עיני דבר-בליעל עשה-סטים שנאתי לא
ידבק בי : לבב עקש יסור ממני רע לא אדע : מלושני 4 ה
בסתר רעהו אותו אצמית גבה-עינים ורחב לבב אתו
לא אוכל : עיני כנאמני-ארץ לשבת עמדי הלך בדרך 6
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דבר שקרים לא-יכון לנגד עיני : לבקרים אצמית כל- 8
רשעי-ארץ להכרית מעיר-יהודה כל-פעלי און :

Describit,
in personā
suā, officia
pii et opti-
mi princi-
pis.

קב תפלה לעני כי-יעטף ולפני יהוה א

PSALMUS
C I I.

ישפך שיחו : יהוה שמעה תפלתי ושועתי אליך תבוא : 2
אל-תסתר פניך ממני ביום צר-לי הטח-אלי אונך 3
ביום אקרא מהר ענני : כי-כלו בעשן ימי ועצמותי 4
כמוקד נחרו : הוכרה כעשב ויבש לבי כי שכחתי ה

Est hæc ora-
tio populi
Dei, in
magnā cala-
mitate con-
stituti, apud
Deum la-
mentantis
et queru-
lantis, ut

PSALM CII. CIII.

to-eat my bread. ⁶ From the voice of my groaning ; my bone has adhered to my flesh. ⁷ I have been-likened to the pelican ; of the desert, I have been as an owl ; of the-solitude ; ⁸ I have watched, and I shall be as a sparrow : alone upon the building. ⁹ All the day, my enemies have reproached me,—mad against me, they have been sworn. ¹⁰ For ashes as bread I have eaten, and my-drink with weeping I have mingled. ¹¹ From the face of thine indignation, and thy wrath, for thou hast raised me, and wilt thou-cause to cast me down. ¹² My days as a shadow inclined, and I as the grass, shall wither. ¹³ And thou, O Jehovah, for ever wilt remain, and thy memory for generation and generation. ¹⁴ Thou wilt arise, and thou wilt pity Zion for the time :—to pity, for the appointed time has come. ¹⁵ For thy servants have loved her stones ; and her dust they shall favour. ¹⁶ And the nations shall fear the name of Jehovah, and all the kings of the earth : thy glory. ¹⁷ For Jehovah has built Zion, and has been seen in his glory. ¹⁸ He has looked to the prayer ; of the destitute, and he has not despised their prayer ; ¹⁹ This shall be-written for the generation after, and the people : have been created shall praise Jah. ²⁰ For he has-caused to look from the height of his holiness, Jehovah from the heavens to the earth :—has caused to look.—²¹ To hear the groan ; of the bound—to loose the sons of death.—²² To tell in Zion the name of Jehovah, and his praise ; in Jerusalem. ²³ When-the-people : have been-assembled together, and the kingdoms ;—to serve Jehovah. ²⁴ His strength in the way : he has humbled, he has abbreviated my days. ²⁵ I have said, O my God, thou wilt not take me away in the half of my days, in generation and generations thy years ; ²⁶ For the-face of the earth : thou hast founded, and the work of thy hands : the heavens. ²⁷ They shall perish, and thou wilt remain, and they all as a garment ; shall grow old, and as a robe thou-wilt cause to change them, and they shall change. ²⁸ And thou hast been, and thy years ; shall not finish. ²⁹ The sons of thy servants shall dwell, and their seed for thy face shall be-established.

PSALM CIII.

¹ For David, bless, O my soul : Jehovah, and all within me the name of his holiness. ² O my soul : bless Jehovah, and thou wilt not forget all his benefits. ³ Who hath forgiven all thine iniquities, who hath healed all thine infirmities. ⁴ Who hath redeemed from the pit thy-life ; who-causing to crown thee mercy and—pity. ⁵ Who-causing to satisfy with good thy mouth, thou wilt thyself as the eagle renew thy youth. ⁶ Jehovah has made-righteousness ; and—judgment for all the-oppressed. ⁷ He-has caused to make known his ways : to Moses,

PSALMI 102. 103. קב קג

Zionis re-
cordetur.

6 מאכל לחמי: מקול אנחתי דבקה עצמי לבשרי:
7 8 דמיתי לקאת מדבר הייתי ככוס הרבות: שקדתי
9 ואהיה כצפור בודד על-גג: כל-היום חרפוני אויבי
י מהוללי בי נשבעו: כי-אפר כלחם אכלתי ושקוי
11 בבכי מסכתי: מפני-זעמך וקצפך כי נשאתני
12 13 ותשליכני: ימי כצל נטוי ואני כעשב איבש: ואתה
14 יהוה לעולם תשב וזכרך לדר ודר: אתה תקום
טו תרחם ציון כי-עת לחננה כי-בא מועד: כי-רצו עבדיך
16 את-אבניה ואת-עפרה יחננו: וייראו גוים את-שם
17 יהוה וכל-מלכי הארץ את-כבודך: כי-בנה יהוה
18 ציון נראה בכבודו: פנה אל-תפלת הערער ולא בזה
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כ יהלליה: כי-השקיף ממרום קדשו יהוה משמים
21 אל-ארץ הביט: לשמע אנקת אסיר לפתח בני
22 תמותה: לספר בציון שם יהוה ותהלתו בירושלם:
23 בהקבץ עמים יחדו וממלכות לעבד את-יהוה:
24 כה ענה בדרך כחו קצר ימי: אמר אלי אל-תעלני
26 בחצי ימי בדור דורים שנותיך: לפנים הארץ יסדת
27 ומעשה ידיך שמים: המה יאבדו ואתה תעמד
28 וכלם כנגד יבלו כלבוש תחליפם ויחלפו: ואתה
29 הוא ושנותיך לא יתמו: בני-עבדיך ישכנו וזרעם
א לפניך יכון: קג לדוד ברכי נפשי
2 את-יהוה וכל-קרבי את-שם קדשו: ברכי נפשי
3 את-יהוה ואל-תשכחי כל-גמוליו: הסלח
4 לכל-עונכי הרפא לכל-תחלואיפי: הגואל
ה משחת חייכי המעטרכי חסד ורחמים: המשיביע
6 בטוב עדיך תתחדש כנשר נעורייכי: עשה צדקות
7 יהוה ומשפטים לכל-עשוקים: יודיע דרכיו למשרה

PSALMUS
CIII.

Celebrat
hoc suavis-
simo hym-
no miseri-
cordiam et
bonitatem
Dei, ejus-
que pater-
nam plane
curam et
animum in
suos extol-
lit.

PSALM CIII. CIV.

for the sons, his works ; ⁸ Jehovah, merciful and kind, long of-wrath, and grēat of mercy. ⁹ Not for an age he shall cōtend, and not for ever he shall kēep. ¹⁰ He has not done for us according-to our sins, nor according-to our iniquities ; hath he recompensed upon us. ¹¹ For according-to the altitude of the heavens above the earth : he hath strengthened his mercy upon those-who fear him. ¹² As the east has been-removed from the west, he-has caused to stand from us our iniquities. ¹³ As a father hath pity upon his sons, Jehovah has pity upon them-who fear him. ¹⁴ For he has known our frame, he has remembered that we dust. ¹⁵ Man as the herb, his days as a flower of the field, so he shall flourish. ¹⁶ For the wind : has passed in him, and he not, and shall not cause to acknowledge him any longer his place : ¹⁷ And the mercy of Jehovah, from age to age upon those-who fear him and his righteousness ; for the sons of sons. ¹⁸ For those-who keep his covenant ; and for those-who remember his precepts-to do them. ¹⁹ Jehovah in the heavens-has caused to prēpare his throne, and his-kingdom ; in all has ruled. ²⁰ Bless Jehovah, ye his angels-strong of strength-who perform his word,-to hear in the voice of his word. ²¹ Bless Jehovah, all ye his armies, his ministers-who pēform his will. ²² Bless Jehovah, all ye his works, in all plāces : of his dominion ; Bless Jehovah, O my soul :

PSALM CIV.

¹ Bless Jehovah, O my soul : Jehovah, my God, thou hast been-great very much, glory and honour thou hast been-clothed. ² Covering light as a garment ; extending the heavens as a curtain ; -³ Causing to gather in the waters his chāmbers ; who has plāced the clouds his chariot,-who-causing to walk upon the wings : of the wind : ⁴ He has made his angels spirits : his servants fire : of burning. ⁵ He hath founded the earth : upon its basis, it will not move an age and time. ⁶ The deep : as a garment thou hast ēnclosed it, upon the mountain the waters shall stand. ⁷ From thy reproach ; they shall flee, from the voice of thy thunder, they shall haste away. ⁸ The mountains shall ascend, the valleys ; have descended to that place : thou hast founded for them. ⁹ A bound thou hast placed, they shall not pāss over, they shall not turn-to cōver the earth : ¹⁰ Who-causing to send fountains in the valley, between the mountains they shall walk. ¹¹ They shall give drink all the bēasts ; of the fiēld, the wild asses shall break their thirst. ¹² Upon them the bird of the heavens shall dwell, from between the leaves, they shall give a voice.-¹³ Causing to water the mountains, from their higher places ; of the frūit of thy works, the earth : shall be-full.-¹⁴ Causing to bud the grass, for the beast : and herb for the _use ;

לבני ישראל עלילותיו: רחום וחנן יהוה ארך אפים⁸
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 יציץ: כי רוח עברה־בו ואיננו ולא־יכירנו עוד¹⁶
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 לעשותם: יהוה בשמים הכין כסאו ומלכותו בכל¹⁹
 משלה: ברכו יהוה מלאכיו גברי כח עשי דברו כ
 לשמע בקול דברו: ברכו יהוה כל־צבאו משרתיו²¹
 עשי רצונו: ברכו יהוה כל־מעשיו בכל־מקמות²²
 ממשלתו ברכי נפשי את־יהוה: קד

כ"א
 כעונותינו

ברכי נפשי את־יהוה יהוה אלהי גדלת מאד הוד והדר א
 לבשת: עטה אור כשלמה נוטה שמים כיריעה: ²
 המקרה במים עליותיו השם עבים רכובו המהלך ³
 על־כנפ־רוח: עשה מלאכיו רוחות משרתיו אש ⁴
 להט: יסד־ארץ על־מכוניה בל־תמוט עולם ועד: ה
 תהום כלבוש כסיתו על־הרים יעמדו־מים: מן ^{7 6}
 גערתך ינוסון מן־קול רעמך יחפזון: יעלו הרים ירדו ⁸
 בקעות אל־מקום זה יסדת להם: גבול־שמת בל־ ⁹
 יעברון בלי־שבון לבסות הארץ: המשלח מעינים י
 בנחלים בין הרים יהלכון: ישקו כל־חיתו שדי ישברו ¹¹
 פראים צמאם: עליהם עוף־השמים ישכון מבין עפאים ¹²
 יתנו־קול: משקה הרים מעליותיו מפרי מעשיך ¹³
 תשבע הארץ: מצמיח חציר לבהמה ועשב לעבדת ¹⁴

PSALMUS
 C I V.

Argumenta
 Deum cele-
 brandi por-
 ro persequi-
 tur: atque
 hic elegan-
 tissimè de-
 scribit pul-
 chritudi-
 nem rerum
 à Deo con-
 ditarum,
 atque uni-
 versæ natu-
 ræ veluti
 theatrum
 aperit.

PSALM CIV. CV.

of man, that—he-might draw bread from the earth : ¹⁵ And wine shall gladden the heart of man—to-cause to shine his-făce from oil, and bread shall support the heart of man. ¹⁶ The trees of Jehovah shall be-full, the cedars of Lebanon, which he hath planted. ¹⁷ That there the birds : shall build, the stork ; the fir-trees her house. ¹⁸ The high mountains for the wild goats ; the rocks a refuge ; for the hares. ¹⁹ He hath made the moon for times, the sun has known his setting. ²⁰ Thou wilt place darkness, and it shall be night in it, shall creep forth, every beast ; of the wood. ²¹ The young lions—who roar for prey, and—to seek from God their food. ²² The sun will rise, they shall assemble, and to their dens they shall hasten. ²³ Man shall go for his work, and for his service ; to the evening. ²⁴ How manifold thy works, O Jehovah, in wisdom ; thou hast made them all, the earth : has been-filled, thy possessions. ²⁵ This sea great, and extended of places, there reptiles, and not number, beasts ;—small ; with the-great ; ²⁶ There ships : shall traverse, that Leviathan thou hast formed—to sport in it. ²⁷ All these shall hope in thee—to give their food in its time : ²⁸ Thou wilt give for them, they shall gather, thou wilt open thy hand : they shall be-satisfied good. ²⁹ Thou-wilt cause to hide thy face, they shall be-troubled, thou wilt take their spirit : they shall fail, and to their dust they shall turn. ³⁰ Thou wilt send thy spirit : they shall be-created, thou wilt renew the-face of the ground ; ³¹ The glory of Jehovah shall be for ever, Jehovah shall rejoice in his works. ³² Who-causing to look for the earth : and it will tremble, he shall touch in the mountains, and they shall smoke. ³³ I-will cause to sing for Jehovah in my life ; I will sing for my God, in my time. ³⁴ Shall be-sweet upon him my word, I will be-glad in Jehovah. ³⁵ Sinners shall be-consumed from the earth : and the-wicked, time they not, bless, O my soul : the Jehovah, Hallelujah.

PSALM CV.

¹ Praise for Jehovah, call on his name—cause to know among the people : his works ;—² Cause to sing to him, sing to him,—cause to speak concerning all his wonderful works ; ³ You yourselves glory in his holy name, the heart of those—who-seek Jehovah shall rejoice. ⁴ Seek Jehovah and his strength, seek his-făce always. ⁵ Remember the wonderful works ; which he hath done, his wonders, and the judgments of his mouth. ⁶ O seed of Abraham his servant, O sons of Jacob his chosen. ⁷ He Jehovah our God in all the earth : his judgments. ⁸ He has remembered his covenant ; for ever, the word, he has commanded for a thousand : generations. ⁹ Which he made with Abraham and oath to Isaac.

קד קה. PSALMI 104. 105.

טו האדם להוציא לחם מן־הארץ : ויין ישמח לבב־אנוש

16 להצהיל פנים משמן ולחם לבב־אנוש יסעד : ישבעו

17 עצי־יהוה ארזי לבנון אשר נטע : אשר־שם צפרים יקננו

18 חסידה ברושים ביתה : הרים הגבהים ליעלים סלעים

19 מחסרה לשפנים : עשה ירח למועדים שמש ידע

כ מבואו : תשתַּחֲשֹׁךְ ויהי לילה בִּוְתַרְמֵשׁ כָּל־חֵיתוֹ־

21 יער : הכפירים שאגים לטרף ולבקש מאל אכלם :

22 תזרח השמש יאספון ואל־מעונתם ירבצון : יצא אדם

24 לפעלו ולעבדתו עדי־ערב : מה־רבו מעשיך יהוה

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26 עִם־גְּדֻלוֹת : שם אניות יהלכון לויתן זה יצרת לשחק־

27 בו : כלם אליך ישברון לתת אכלם בעתו : תתן להם

29 ילקטון תפתח ירך ישבעון טוב : תסתיר פניך ובהלון

ל תסף רוחם יגועון ואל־עפרם ישובון : תשלח רוחך

31 יבראון ותחדש פני אדמה : יהי כבוד יהוה לעולם

32 ישמח יהוה במעשיו : דהמביט לארץ ותרעד יגע

33 בהרים ויעשנו : אשירה ליהוה בחיי אומרה לאלהי

לה 34 בעודי : יערב עליו שיחי אנכי אשמח ביהוה : יתמו

חטאים מן־הארץ ורשעים עוד אינם ברכי נפשי את־

א יהוה הללויה : קה הודו ליהוה קראו

2 בשמו הודיעו בעמים עלילותיו : שירו־לו זמרו־לו

3 שיחו בכל־נפלאותיו : התהללו בשם קדשו ישמח

4 לב מבקשי יהוה : דרשו יהוה ועזו בקשו פניו תמיד :

6 ה זכרו נפלאותיו אֲשֶׁר־עָשָׂה מִפְתּוֹ וּמִשְׁפְּטֵי־פּוֹ : זרע

7 אברהם עבדו בני יעקב בחיריו : הוא יהוה אלהינו

8 בכל־הארץ משפטיו : זכר לעולם בריתו דבר צוה

9 לאלף דור : אשר כרת את־אברהם ושבועתו לישחק :

PSALMUS
C V.

Judæos im-
primis, re-
cordatione
divinorum
beneficio-
rum, ad
Dei laudes
excitat, et
historiam
Gentis ab
ipsa origi-
ne, inde us-
que ab Ab-
rahamo,
repetit.

PSALM CV.

¹⁰ And he—shall cause to appoint, it for Jacob for a stātute, for Israel a covenant; for ever.—¹¹ To say for thee, I will give the land : of Canaan, the line of your inheritance ; ¹² When—they wěre men from number as little, and—who were jōurneying in it. ¹³ And they shall themselves walk from nation to nation, from kingdom ; to another people : ¹⁴ He—has not pėrmitted man—to afflict them, and for them he has reprovėd kings. ¹⁵ You shall not tōuch my—anointed, and to my prophets you shall do no hārm. ¹⁶ And he shall call a famine upon the earth : he hath brōken the whole stāff : of bread. ¹⁷ He has sent for their face a man, for a slave Joseph has been sold. ¹⁸ They have āfflicted with the fetter his feet : the iron has entered his soul : ¹⁹ To the time : his word has cōme, the word ; of Jehovah has purified him. ²⁰ The king has sent, and—shall cause to loōse him, the ruler of the people : and he shall loose him. ²¹ He hath plāced him lord for his house, and ruler in all his pōssession. ²² That—he might bind prīnces, according—to his soul : and his senators he shall make wise. ²³ And Israel shall cōme to Egypt, and Jacob has sōjourned in the land : of Ham. ²⁴ And he shall strēngthen his people : very much, and he shall strengthen before his ēnemies. ²⁵ He has turned their hēart—to hate his people : for themselves to practise guile against his servants. ²⁶ He has sent Moses his servant, Aaron whom he has selected in it. ²⁷ They have plāced among them the words of his signs : and wōnders in the land : of Ham. ²⁸ He hath sent darkness and they shall darken, and they have not ōpposed his word. ²⁹ He has turned their waters for blood, and he shall slāy thēir fish. ³⁰ Their land : has fertilly produced frogs : in the chambers of their kings. ³¹ He hath said, and shall cōme an assembly of insects, lice in all their bounds. ³² He has given their—rain hail, fire : of flames ; in their land : ³³ And he shall strike their vine ; and their fig ; and he shall break the tree of their coast. ³⁴ He hath said, and shall cōme the locust and cāterpillar from number : ³⁵ And shall eat every herb in the land : and shall eat the fruit of their ground ; ³⁶ And he shall strike all the first-born in their land : the—chief for all their strength. ³⁷ And he—shall cause to lėad them with silver and gold, and not in his tribes : weak. ³⁸ Egypt has rejoiced when—they wėnt out, for their terror had rushed upon them. ³⁹ He has expanded a cloud for a tēnt, and fire : —to—cause to see the night. ⁴⁰ He has sought and shall come the quails ; and bread of the heavens, he shall satisfy them. ⁴¹ He hath opened the rock and waters shall flow, they have gone through the dry plāces ; of a river. ⁴² For he has remembered his holy word, Abraham his servant. ⁴³ And he shall lead his people : with jōy, with the sōund of a trumpet ; his—chosen. ⁴⁴ And he shall givė for them the lands : of the nations, and the labour for the—people they shall possess. ⁴⁵ In passing they shall keep his stātutes, and his laws ; they shall preserve,

תהלים קה 105.

- ויעמידה ליעקב לחק לישראל ברית עולם: לאמר לך י 11
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PSALM CVI.

Hallelujah.

PSALM CVI.

¹ Hallelujah, praise for Jehovah, for good, because for ever his mercy. ² Who shall utter? the-strength; of Jehovah, and-shall cause? to tell all his praise; ³ O the-blessedness of those-who keep his judgment, doing righteousness; in every time: ⁴ Remember me, O Jehovah, in the good-will of thy people: visit me with thy salvation; ⁵ To see with the good of thy-chosen-to rejoice with the joy; of thy people: to glory myself with thy heritage; ⁶ We-have sinned with our fathers, we-have caused to act wickedly, we have caused to sin. ⁷ Our fathers in Egypt, -have not caused to understand thy wonders; they have not been-mindful of the number of thy mercies, and they shall rebel upon the sea, in the sea of Suph. ⁸ And he-has caused to preserve them for the sake-of his name,-to-cause to know his strength; ⁹ And he shall rebuke in the water of Suph, and it shall be-dried, he-has made them to walk, in the-deep; as a desert. ¹⁰ And he-has caused to save them from the hand: of the hater, and he shall defend them from the hand: of the enemy. ¹¹ And the waters shall cover their enemies, one of them has not been left. ¹² And they shall trust in his words, they-shall cause to sing his praise; ¹³ They have hastened, they have forgotten his works, they have not waited for his counsel; ¹⁴ And they shall themselves lust a lust; in the desert, and they shall tempt God in the wilderness. ¹⁵ And he shall give for them their petition; and he shall send leanness in their soul: ¹⁶ And they shall envy for Moses in the camp: for Aaron the holy of Jehovah. ¹⁷ The earth; shall open and swallow Dathan, and shall enclose upon the assembly; of Abiram. ¹⁸ And a fire: shall burn in their assembly; the flame; shall consume the-wicked. ¹⁹ They shall make a calf in Horeb, and shall bend themselves-to-cause to pour out drink offering; ²⁰ And they-shall cause to change their glory into the similitude; of an ox eating grass. ²¹ They have forgotten God their Saviour doing great things; in Egypt. ²² Wonders; in the land of Ham, terrible things; upon the sea of Suph. ²³ And he shall say-to-cause to destroy them, unless Moses his chosen has stood in the breach for his presence,-to-cause to turn away his wrath; from-causing to destroy them. ²⁴ And they shall despise in the land: of desire; they-have not believed for his word. ²⁵ And they shall murmur in their tents, they have not hearkened to the voice of Jehovah. ²⁶ And he shall lift his hand: for them-to-cause them to fall in the desert. ²⁷ And-to-cause to separate their seed among the nations, and-to scatter them in the-earth: ²⁸ And they shall adhere to Baal-peor, and they shall eat the sacrifices of the-dead. ²⁹ And they-shall irritate with their works, and the pestilence; shall break in among them. ³⁰ And Phinehas shall stand and shall judge,

PSALMI 106. קו

PSALMUS
C V I.

Adumbratur hic Israelis, inter gentes sparsis, penitentia, conversio, et ferventes preces, atque gemitus ad Deum fusi.

א הללויה: קו הללו יה הודו ליהוה
 2 כִּי־טוֹב כִּי לְעוֹלָם חֲסֵדוֹ: מִי יִמְלֹל גְּבוּרוֹת יְהוָה יִשְׁמִיעַ
 3 כָּל־תְּהַלְתּוֹ: אִשְׁרֵי שְׁמִרֵי מִשְׁפַּט עֲשֵׂה צְדָקָה כָּל־
 4 עַתָּה: זָכְרָנִי יְהוָה בְּרִצּוֹן עִמָּךְ פִּקְדָנִי בִישׁוּעַתְךָ:
 ה לִרְאוּת בְּטוֹבָתְךָ בַּחֲיִירֶיךָ לִשְׂמֹחַ בִּשְׂמִיחַת גּוֹיֶךָ
 6 לְהַתְּהַלֵּל עִם־נַחֲלֶתְךָ: חֲטָאנוּ עִם־אֲבוֹתֵינוּ הָעוֹיֵנוּ
 7 הִרְשַׁעְנוּ: אֲבוֹתֵינוּ בַּמִּצְרִים לֹא־הִשְׁכִּילוּ נִפְלְאוֹתֶיךָ
 לֹא זָכְרוּ אֶת־דֶּבַר חֲסִידֶיךָ וַיִּמְרוּ עַל־יָם בַּיּוֹם־
 8 סוּף: וַיּוֹשִׁיעֵם לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־גְּבוּרָתוֹ
 9 וַיַּגְדֵּר בַּיַּם־סוּף וַיַּחַרֵּב וַיּוֹלִיכֵם בַּתַּהֲמוֹת כַּמְדָּבָר:
 י וַיּוֹשִׁיעֵם מִיַּד שׁוֹנָא וַיַּגְאֵלֵם מִיַּד אֹיִב:
 11 וַיַּסְוֶימֵם צְרִיחֵם אֶחָד מֵהֶם לֹא נֹתַר:
 12 13 וַיֹּאמִינוּ בְּדִבְרֵי וַיִּשְׁירוּ תִּהְלִתּוֹ: מָהֵרוּ שִׁכְחוּ
 14 מַעֲשָׂיו לֹא־חָכוּ לַעֲצָתוֹ: וַיִּתְּאוּ תַּאֲוָה בַּמְדָּבָר
 טו וַיִּנְסוּ־אֶל בִּישְׁמוֹן: וַיִּתֵּן לָהֶם שְׂאֵלָתָם וַיִּשְׁלַח רוּחַ
 16 בְּנִפְשָׁם: וַיִּקְנְאוּ לַמֶּשֶׁה בַּמַּחֲנֶה לְאַהֲרֹן קְדוֹשׁ
 17 יְהוָה: תִּפְתַּח־אֶרֶץ וּתְבַלַּע דָּתָן וַתִּכַּס עַל־עֵדֻת
 18 אֲבִירָם: וַתִּבְעַר־אֵשׁ בַּעֲדָתָם לְהַבִּיהַ תִּלְהַט רִשְׁעִים:
 כ 19 יַעֲשׂוּ־עֵגֹל בַּחֲרֵב וַיִּשְׁתַּחֲווּ לַמַּסֵּכָה: וַיִּמְירוּ אֶת־
 21 כְּבוֹדָם בַּתְּבִנִּית שׁוֹר אָכַל עֵשֶׂב: שִׁכְחוּ אֵל מוֹשִׁיעֵם
 22 עֲשֵׂה גְדֻלוֹת בַּמִּצְרִים: נִפְלְאוֹת בָּאֶרֶץ חֶם נִוְרָאוֹת
 23 עַל־יַם־סוּף: וַיֹּאמֶר לְהִשְׁמִידֵם לֹאִי מִשָּׁה בַּחֲיִירוֹ
 24 עֵמֶד בַּפָּרָן לִפְנֵי לְהַשִּׁיב חֲמָתוֹ מִהַשְׁחִית: וַיִּמָּאֲסוּ
 כה בָּאֶרֶץ חֲמֹדָה לֹא־הֶאֱמִינוּ לְדַבְּרוֹ: וַיִּרְגְּנוּ בַּאֲהֻלֵּיהֶם
 26 לֹא שָׁמְעוּ בְּקוֹל יְהוָה: וַיֵּשֶׂא יָדוֹ לְהַפִּיל אוֹתָם
 27 בַּמְדָּבָר: וּלְהַפִּיל זֶרַעַם בְּגוֹיִם וּלְזָרוֹתָם בָּאֲרָצוֹת:
 28 29 וַיִּצְמְדוּ לִבְעַל פָּעוֹר וַיֹּאכְלוּ זִבְחֵי מֵתִים: וַיַּכְעִיסוּ
 ל בַּמַּעֲלָלוֹת וּתְפָרִיזָם בָּם מִגִּפָּה: וַיַּעֲמֵד פִּינָחָם וַיִּפְלֹל

PSALM CVI. CVII.

and shall be-restrained the pèstilence ; ³¹ And shall be-reckoned to him for righteousness ; for gèneration and gèneration, time an age. ³² And they-shall irritate upon the water of Mèribah, and shall be-èvil to Moses on account of them. ³³ For they have prövoked his spirit : and he shall speak rashly with his lips ; ³⁴ They-have not destroyed the-people : whom Jehovah has said for them. ³⁵ And they have mingled themselves with the nations, and shall learn their works. ³⁶ And they shall serve their graven images, and they shall bë to them for a snàre : ³⁷ And they shall sacrifice their sons and their daughters ; to demons. ³⁸ And they shall pour forth blood ìnnocent, blood of their sons and of their daughters ; whom they have sacrificed to the graven images of Canaan, and the earth : shall be-profaned-blood. ³⁹ And they shall be-polluted in their works, and they shall còmmit fornication with their delusions. ⁴⁰ And the anger of Jehovah shall burn, against his people : and he shall abominate his inheritance ; ⁴¹ And he shall givè them to the hand : of the nations, and their haters shall rule over them. ⁴² And their enemies shall oppress them, and they shall be-humbled under their hand : ⁴³ Times : mǎny ; he-shall dèliver them, and they shall provoke with their còunsel ; and they shall be-hùmbled in their iniquity. ⁴⁴ And he shall bëhold in a difficùlty for them when-be heard their crÿ ; ⁴⁵ And he shall remember his covenant ; for them, and he shall repent according -to the mùltitude of his mercies. ⁴⁶ And he shall givè them for-pity, for the pre-sence of all their ènemies. ⁴⁷ Kéep us, O Jehovah our God, and assemble us from the nations-to prǎise thy holy name-to glorify oneself with thy prǎise ; ⁴⁸ Blessed be Jehovah the God of Israel, from an age to time and an age, all the people : have said, Amen, Hallelujah.

PSALM CVII.

¹ Prǎise for Jehovah, for good, for ever his mercy. ² The-redeemed of Jeho-vah shall declare whom he hath redeemed them, from the hand : of the ènemy. ³ And from the lands : he hath gathered them, from the east and from the west, from the north and from the sea. ⁴ They have wǎndered in the desert, in the wildness, a way : a city ; of habitátion they have not found.-⁵ Hungry and-thirsty their soul : in them will roll itself. ⁶ And they shall cry to Jehovah in the difficulty for them, and from their straits ; he-shall rèsue them. ⁷ And he-shall direct them in a right path :-to gó to a city ; of habitation. ⁸ They shall praise for Jehovah his mercy, and his wonders ; for the sons of Adam. ⁹ For he-hath satisfied the soul : needy ; and the soul : hungry ; he hath filled good.-¹⁰ Who dwell in darkness and the shadow of death,-who are bound in wǎnt and iron. ¹¹ For they-have rëbèlled against the words of God, and the còunsel ; of the Mōst High they have contemned. ¹² In labour their heart shall be-humbled, they have stumbled, and no helper. ¹³ And they shall cry to Jehovah in difficùlty for them, and from their straits ;

- ותעצר המגפה: ותחשב לו לצדקה לדר ודר עד-
 עולם: ויקצפו על־מי מריבה וירע למשה בעבורם:
 כי־המרו את־רוחו ויבטא בשפתיו: לא־השמידו את־
 העמים אשר אמר יהוה להם: ויתערבו בגוים וילמדו לה
 מעשיהם: ויעבדו את־עצביהם ויהיו להם למוקש:
 ויזבחו את־בניהם ואת־בנותיהם לשדים: וישפכו דם
 נקי דם־בניהם ובנותיהם אשר זבחו לעצבי כנען
 ותחנק הארץ בדמים: ויטמאו במעשיהם ויזנו
 במעלליהם: ויחר־אף יהוה בעמו ויתעב את־נחלתו: מ
 ויתנם ביד־גוים וימשלו בהם שנאיהם: וילחצום
 אויביהם ויכנעו תחת ידם: פעמים רבות יצילם והמה
 ימרו בעצתם וימכו בעונם: וירא בצר להם בשמעו
 את־רנתם: ויזכר להם בריתו וינחם כרב חסדו: ויתן מה
 אותם לרחמים לפני כל־שוביהם: הושיענו יהוה
 אלהינו וקבצנו מן־הגוים להודות לשם קדשך
 להשתבח בתהלתך: ברוך יהוה אלהי ישראל מן־
 העולם ועד העולם ואמר כל־העם אמן הללו־יה:
 ספר חמישי קז הדו ליהוה כי־טוב כי לעולם א
 חסדו: יאמרו גאולי יהוה אשר גאלם מיד־צר:
 ומארצות קבצם ממזרח וממערב מצפון ומים: תעו
 במדבר בישימון דרך עיר מושב לא מצאו: רעבים ה
 גס־צמאים נפשם בהם תתעטף: ויצעקו אל־יהוה
 בצר להם ממצוקותיהם יצילם: וידריכם בדרך ישרה
 ללכת אל־עיר מושב: יודו ליהוה חסדו ונפלאותיו
 לבני אדם: כי־השביע נפש שקקה ונפש רעבה מלא־
 טוב: ישביו חשך וצלמות אסירי עני וברזל: כי־המרו י
 אמרי־אל ועצת עליון נאצו: ויכנע בעמל לבם כשלו
 ואין עזר: ויצעקו אל־יהוה בצר להם ממצוקותיהם

PSALMUS
 CV 11.
 Hymnus
 pulcherri-
 mus, quo
 bonitas et
 misericor-
 dia Dei er-
 ga univer-
 sos homi-
 nes, cum
 afflictione
 oppressi ad
 ipsum cla-
 mant, præ-
 dicatur:
 tum præ-
 sertim di-
 vina ipsius
 in populum
 suum bene-
 ficia cele-
 brantur,
 quem pro-
 mittit sese.

PSALM CVII. CVIII.

he-shall save them. ¹⁴ And he-has led them from darkness and the shadow of death, and their chains ; he shall break. ¹⁵ They shall-praise for Jehovah his mercy, and his wonders ; to the sons of Adam. ¹⁶ For he has worn the gates ; of brass : and the bolts of iron he has broken. ¹⁷ The-fool from the way : of their lying, and from their iniquities ; shall afflict themselves. ¹⁸ Their soul : will reject all food, and they-shall approach to the gates of death. ¹⁹ And they shall cry to Jehovah in difficulty for them, and from their distresses ; he-shall save them. ²⁰ And he shall send his word, and shall heal them, and shall rescue them from their-pit ; ²¹ They-shall praise for Jehovah his mercy, and his wonders ; for the sons of Adam. ²² And they shall sacrifice sacrifices of praise ; and shall enumerate his works with proclamation ;—²³ Who descend into the sea in ships :—who perform work ; in the waters—great. ²⁴ They have seen the works of Jehovah, and his wonders ; in the deep ; ²⁵ And he shall speak, and the spirit : of the storm ; shall stand, and shall raise his billows. ²⁶ They shall ascend the heavens, they shall descend the depths : their soul : with evil ; will melt itself. ²⁷ They shall toss, and they shall bend as drunk, and all their wisdom ; shall devour itself. ²⁸ And they shall cry to Jehovah in their difficulty, and from their distresses ; he-shall rescue them. ²⁹ He shall raise the storm ; for silence ; and their billows shall be-quiet. ³⁰ And they shall rejoice, for they shall be-silent, and he has led them to the bound of their desire. ³¹ They shall celebrate for Jehovah his mercy, and his wonders ; to the sons of Adam. ³² And they shall exalt him in the meeting of the people : and in the seat of the elders they shall praise him. ³³ He shall place rivers ; in the desert, and the-flowing of waters to thirst. ³⁴ The earth : fruitful to barrenness ; from the wickedness of those—who dwell in it. ³⁵ He shall place the desert to a pool of water ; and the land : desert to the-flowing of waters. ³⁶ Thither he shall remove families, and shall prepare a city ; of habitation. ³⁷ And they shall sow fields and they shall plant vines, and they shall make-fruits of increase ; ³⁸ And he shall bless them, and they shall be-multiplied very much, and he-shall not diminish their cattle : ³⁹ And they shall decrease, and shall be-humbled from oppression, evil ; and sickness. ⁴⁰ He hath poured contempt upon princes, he shall wander them in the desert no way : ⁴¹ He shall lift the needy from want, and shall place as a flock : families ; ⁴² The-righteous shall behold, and they shall be-glad, and every iniquity ; has shut its mouth. ⁴³ Who wise shall keep these, and they themselves shall observe the mercies of Jehovah.

PSALM CVIII.

¹ A Psalm, a song for David. ² My heart has been prepared, O God, I will sing and strike the lyre, my glory. ³ Awake, psaltery and harp, I-will awake early. ⁴ I will praise thee among the people : O Jehovah, I will praise thee among the nations. ⁵ For great above the heavens thy mercy, and to

PSALMI 107. 108. קו קה

congrega-
-urum ex
omnibus
locis disper-
sionis suæ,
post mal-
tas angus-
tias.

14 יושיעם : יוציאם מחשך וצלמות ומוסרותיהם ינתק :
16 טו יודו ליהוה חסדו ונפלאותיו לבני אדם : כי־שבר
נ"א 17 דלתות נחשת ובריחי ברזל גדע : אִוִּלִּים מִדֶּרֶךְ פִּשְׁעֵם
או"ל
18 ומעונתיהם יתענו : כל־אכל תתעב נפשם ויגיעו עד־
19 שערי־מות : ויזעקו אל־יהוה בצר להם ממצוקותיהם
כ יושיעם : ישלח דברו וירפאם וימלט משחיתותם :
21 יודו ליהוה חסדו ונפלאותיו לבני אדם : ויזכו וזכו
23 תודה ויספרו מעשיו ברנה : יורדי הים באניות עשי
24 מלאכה במים רבים : המה ראו מעשי יהוה ונפלאותיו
26 כה במצולה : ויאמר ויעמד רוח סערה ותרומם גליו : יעלו
27 שמים ירדו תהומות נפשם ברעה תתמוגג : יחוגו
28 וינועו כשכור וכל־חכמתם תתבלע : ויזעקו אל־יהוה
29 בצר להם וממצוקותיהם יוציאם : יקם סערה לדכמה
ל ויחשו גליהם : וישמחו כִּי־ישתקו וינחם אל־מחזו
נ"א
31 חפצם : יודו ליהוה חסדו ונפלאותיו לבני אדם :
32 33 וירוממוהו בקהל עם ובמושב זקנים יהללוהו : ישם
34 נהרות למדבר ומצאי מים לצמאון : ארץ פרי למלחה
לה מרעת יושבי בה : ישם מדבר לאגס־מים וארץ ציה
36 למצאי מים : ויושב שם רעבים ויכוננו עיר מושב :
37 38 ויזרעו שדות ויטעו כרמים ויעשו פרי תבואה : ויברכם
39 וירבו מאד ובהמתם לא ימעיט : וימעטו וישחו מעצר
כ רעה ויגון : שפך בזעל־נדיבים ויתעם בתהול לא־דרך :
41 42 וישגב אביון מעוני וישם כצאן משפחות : יראו ישרים
43 וישמחו וכל־עולה קפצה פיה : מי־חכם וישמר־אלה

א ויתבוננו חסדי יהוה : קח שיר מזמור

2 לדוד : נכון לבי אלהים ואזמרה אף־כבודי :
3 4 עוררה הנבל וכנור אעירה שחר : אודך בעמים יהוה
ה ואזמרך בלאמים : כי־גדול מעל־שמים חסדך ועד־

PSALMUS
CVIII.
Ostendunt
fideles
promptum
alacrem-
que ani-
mum suum,
ad Deum
exultan-
tium ;

PSALM CVIII. CIX.

the clouds, thy truth ; ⁶ Be-exalted, O God, above the heavens, thy glory, above all the earth : ⁷ For the sake thy-chosen shall be-free, thy right hand :—has sáved, and hēar me. ⁸ God hath spoken in his holiness, I will exult, I will divide Shechem, and the valley of Sūccoṯh ; I will measure. ⁹ For me Gilead, for me Manasseh, and Ephraim, the strength of my head, Judah my law-giver. ¹⁰ Moab the pot : of my ablution, upon Edom I—will throw my sandal, and upon Philistia I myself will rejoice. ¹¹ Who—shall lead me, city ; fortified ? who has brōught me to Edom ? ¹² O God, wilt thou repel us ? O God, wilt thou not gó forth ? in our armies ; ¹³ Gíve for us strength ; from difficulty, and false the salvation ; of Adam. ¹⁴ In God we shall make strength, and he shall trample our enemies.

PSALM CIX.

¹ To the conqueror, for David, a psalm, O God, of my prāise ; thou wilt not be silent. ² For the mouth of the wicked and the mouth of guile ; upon me they have opened, they have addressed me the tongue : of falsehood. ³ And the words of hatred ; they have surrounded me, and they shall fight me, causeless. ⁴ For my love they shall oppose me, and I of spēech ; ⁵ And they—shall pláce against me évil ; for good ; and hatred ; for love ; ⁶ Visit upon him the wicked, and Satan shall stand at his right hand ; ⁷ When—he is—judged the wicked shall go out, and his prāyer ; shall be for sin ; ⁸ His days shall be—few, another shall take his office ; ⁹ His sons shall bē orphans, and his wife ; a widow ; ¹⁰ And wandering his sons shall wander and have begged, and have sought from their deserts ; ¹¹ The usurer shall catch for all which for him, and strangers shall sēize his toil. ¹² Shall not be for him extending mercy, and shall not be pity for his orphans. ¹³ His end ; shall be, to be—cut off, in the generation future their name shall be—blōtted out. ¹⁴ The iniquity of his fathers shall be—remembered to Jehovah, and the sin ; of his mother will not be—blōtted out. ¹⁵ They shall be the presence of Jehovah always, and he shall cut from the earth : their remembrance. ¹⁶ Because that he has not remembered to pērfom mercy, and shall pursue the man poor and nēedy, and broken of heart—to slay him. ¹⁷ And he shall love cursing ; and it will come to him, and he has not chosen blessing ; and it will be—far from him ¹⁸ And he shall put on cursing ; as a garment, and it shall enter as waters in his inner part, as oil in his bones : ¹⁹ It shall be for him as a garment, he shall cover, and for a girdle always he shall gird. ²⁰ This : the reward ; of my adversaries from Jehovah, and of those—who speak évil concerning my soul : ²¹ And thou,

- שחקים אמתך : רומה על-שמים אלהים ועל כל-הארץ ⁶
כבודך : למען יחלצון ידידיך הושיעה ימינך וענגנו ⁷ ^{ענני פ}
אלהים דבר בקדשו אעלזה אחלקה שכם ועמק סכות ⁸
אמדד : לו גלעד לי מנשה ואפרים מעוז ראשי יהודה ⁹
מחקקי : כואב סיר רחצי על-אדום אשליך נעלי עלי ^י
פלישת אתרועע : מי יבלני עיר מבצר מי נחני עד-אדום : ¹¹ ^{נ"א יובלני}
הלא-אלהים זנחתנו ולא-תצא אלהים בצבאתינו : ¹²
הבה-לנו עזרת מצר ושוא תשועת אדם : באלהים ¹³ ¹⁴
נעשה-חיל והוא יבוס צרינו : קט למנצח א
לדוד מזמור אלהי תהלתי אל-תחרש : כי פי רשע ופי- ²
מרמה עלי פתחו דברו אתי לשון שקר : ודברי שנאה ³
סבבוני וילחמוני חנם : תחת-אהבתי ישטנוני ואני ⁴
תפלה : וישימו עלי רעה תחת טובה ושנאה תחת ה
אהבתי : הפקד עליו רשע ושטן יעמד על-ימינו : ⁶
בהשפטו יצא רשע ותפלתו תהיה לחטאה : יהיו-ימיו ⁷ ⁸
מעטים פקדתו יקח אחר : יהיו-בניו יתומים ואשתו ⁹
אלמנה : ונוע ינועו בניו ושאלו ודרשו מחרבותיהם : י
ינקש נושה לכל-אשר-לו ויבזו זרים יגיעו : אליהו- ¹¹ ¹²
לו משך חסד ואליהו חונן ליתומיו : יהי-אחריתו ¹³
להכרית בדור אחר ימח שמם : יזכר עון אבתיו ¹⁴
אליהוה וחטאת אמו אל-תמח : יהיו נגד-טו
יהוה תמיד ויכרת מארץ זכרם : יען אשר לא- ¹⁶
זכר עשורת חסד וירדף איש-עני ואביון ונכאה
לבב למותת : ויאהב קללה ותבואהו ולא- ¹⁷
חפץ בברכה ותרחק ממנו : וילבש קללה ¹⁸
כמדו ותבא כמים בקרבו וכשמן בעצמותיו : תהי- ¹⁹
לו כנגד יעטה ולמזח תמיד יחגרה : זאת פעלת כ
שטני מאת יהוה והדברים רע על-נפשי : ואתה ²¹

cjusque
triumphos
et victorias,
narrant;
atque in eo
se confide-
re et glo-
riari de-
monstrant.

PSALMUS

CIX.

Continet
hic psalmus
gravis-
simas in
improbos
homines, et
Regni Dei
adversarios,
sententias.

PSALM CIX. CX. CXI. CXII.

O Jehovah, ²¹ O Lord, make me for the sake-of thy name, for good thy mercy,—rescue me. ²² For poor and needy I, and my heart wounded within me. ²³ As a shāde, when-it hath dēclined, I have been walkēd, I have bēen shaken as a locust; ²⁴ My knees; have stumbled from fasting, and my flesh has been-deficient from fatness. ²⁵ And I have bēen a reproach; for them, they shall bēhold me and-shall mōve their head. ²⁶ Assist me, O Jehovah my God—sāve me according—to thy mercy. ²⁷ And they shall know thy hand: this, thou, O Jehovah, hast dōne this. ²⁸ They shall curse and thou wilt bless, they have ārisen, and shall be—ashamed, and thy servant shall rejoice. ²⁹ My adversaries shall be—clōthēd, shame; and they shall cover as a garment, their shame; ³⁰ I shall célebrate Jehovah very much with my mōuth, and in the middle of māny, I will praise him. ³¹ For he shall stand at the right hand; of the nēedy,—to—sāve from those—who judge his soul:

PSALM CX.

¹ For David, a psalm, Jehovah hath said to my Lord, sīt at my right hand; while I shall māke thy foes a footstool for thy feet: ² The ròd; of thy strēngth Jehovah shall send from Zion, rule in the midst of thy enemies. ³ Thy people: spontaneous; in the day of thy power, in the—splendour of holiness, from the womb, from the morning, for thee the dew of thy nativity; ⁴ Jehovah has been sworn and will not repent, thou a priest for an age upon the manner; of Melchizedek. ⁵ The Lord at thy right hand; he has wounded kings in the day of his fury. ⁶ He—shall jūdge among the nations, he has filled, dead bōdies; he hath struck the head, upon much earth: ⁷ From the torrent in the way: he shall drink, upon this, he shall ēxalt the head.

PSALM CXI.

¹ Hallelujah, I will práise Jehovah with my whole heart, in the ásssembly of the—upright and cóngregation;—² Great wōrks of Jehovah explored by all—who desire them. ³ Glorious and honourable his work, and his righteousness; has remained for ever. ⁴ He hath remembered his work for his wonders; merciful and gracious Jehovah. ⁵ He has given food for those—who fear him, he shall remember for ever his covenant; ⁶ The strēngth of his works he—has dēclared to his people:—to give for them the heritage; of the nations. ⁷ The works of his hands truth; and judgment, all his commands faithful, ⁸ Confirmed for ever, for ever, dōne in truth; and rectitude. ⁹ He hath sent rēdemption; to his people, he hath commanded for ever his covenant; holy and drēaded his name. ¹⁰ The beginning; of wisdom; the fear; of Jehovah understanding good for all—who perform them, his práise; hath endured for ever.

PSALM CXII.

¹ Hallelujah, O the—blessedness of the man, he shall fear Jehovah, and in his cōmmandments; he has delighted very much. ² Powerful in the earth: shall be his seed, the generation of the—upright,

קט קי קיא קיב. PSALMI 109. 110. 111. 112.

יהוה אדני עשה־אתי למען שמך כִּי־טוב חסדך
 הצילני: כִּי־עני ואביון אנכי ולבי חלל בקרבי: כצל 22 23
 כנטותו נהלכתי ננערתי כארבה: כרכי כשלו מצום 24
 כה ובשרי כחש משמן: ואני הייתי חרפה להם יראוני
 יניעון ראשם: עזרני יהוה אלהי הושיעני כחסדך: 26
 וידעו כִּי־ידך זאת אתה יהוה עשיתה: וקלל־המה 27 28
 ואתה תברך כמו ויבשו ועבדך ישמח: ילבשו שוטני
 ל כלמה ויעטו כמעיל כשתם: אודה יהוה מאד בפי
 ובתוך רבים אהללנו: כִּי־עמד לימין אביון להושיע 31
 א משפטי נפשו: קי לרוד מזמור נאם יהוה

למע"מזמור
 PSALMUS
 C X.

Rursus in-
 troducit
 Regem in
 Zionem ip-
 sumque Sa-
 cerdotem so-
 lemnibus
 verbis pro-
 nunciat.

2 לאדני שב לימיני עד־אשית איביך הדם לרגליך: מטה
 3 עזך ישלח יהוה מציון רדה בקרב איביך: עמך נדברת
 ביום חילך בהדרי־קדש מרחם משחר לך טל ולדתך:
 4 נשבע יהוה ולא ינחם אתה־כהן לעולם על־דברתי
 ה מלכ־צדק: אדני עלימינך מחץ ביום־אפו מלכים:
 6 7 ידין בגוים מלא גויות מחץ ראש על־ארץ רבה: מנחל
 בדרך ישתה על־כן ירים ראש: קיא

PSALMUS
 C X 1.

Dei opera
 et virtutes
 celebrat.

א הללו יה אודה יהוה בכל־לבב בסוד ישרים ועדה:
 2 3 גדלים מעשי יהוה דרושים לכל־חפציהם: הודו־והדר
 4 פעלו וצדקתו עמדת לעד: זכר עשה לופלאותיו חנון
 ה ורחום יהוה: טרף נתן ליראיו יזכר לעולם בריתו:
 6 7 כה מעשיו הגיד לעמו לתת להם נחלת גוים: מעשי
 8 ידיו אמת ומשפט נאמנים כל־פקודיו: סמוכים לעד
 9 לעולם עשויים באמת וישר: פדות שלח לעמו צוה
 י לעולם בריתו קדוש ונורא שמו: ראשית חכמה יראת
 יהוה שכל טוב לכל־עשיהם תהלתו עמדת לעד:

PSALMUS
 C X I 1.

Beatitudi-
 nem ac fe-
 licitatem

א קיב הללו יה אשר־איש ירא את־יהוה
 2 במצותיו חפץ מאד: גבור בארץ יהיה זרעו דור ישרים

PSALM CXII. CXIII. CXIV. CXV.

shall bless. ³ Wealth and riches in his house, and his righteousness ; has remained for an age. ⁴ Light has arisen in darkness for the—upright, merciful, and gracious, and just. ⁵ A good man has pitied, and—lending, he shall guide his affairs in judgment. ⁶ Because for an age he shall not move, to remembrance for ever shall be the just. ⁷ From the hearing ; of evil ; he shall not fear, his heart settled has trusted in Jehovah. ⁸ His heart confirmed, shall not fear to that he shall behold against his enemies. ⁹ He hath dispersed, he hath given for the—needy, his righteousness ; hath remained for ever, his horn : will be—exalted in glory. ¹⁰ The wicked shall behold and be enraged, his teeth : he shall gnash, and he has been melted, the desire ; of the—wicked shall perish.

PSALM CXIII.

¹ Hallelujah, O ye servants of Jehovah, praise the name of Jehovah. ² Blessed shall be the name of Jehovah, from this time and to eternity. ³ From the rising of the sun to his going down,—causing to praise the name of Jehovah. ⁴ High above all the nations Jehovah, above the heavens his glory. ⁵ Who as Jehovah our God, who—causing to elevate,—to dwell ? ⁶ Who—causing to humble—to behold in the heavens and in the earth :—⁷ Causing to raise from the dust the poor, from the dunghill ; he—shall raise the needy.—⁸ To—make to sit with the princes, with the princes of his people :—⁹ Causing to place the destitute ; of house, the mother ; of sons glad ; Hallelujah.

PSALM CXIV.

¹ When—Israel went out from—Egypt, and the house of Jacob from a people : barbarous. ² Judah has been for his holiness, and Israel his—rule ; ³ The sea has seen and shall flee, Jordan shall turn for backwards. ⁴ The mountains have leaped as rams, the hills ; as the lambs of the flock : ⁵ What for thee, O sea, that thou wilt flee, O Jordan, thou wilt turn for backwards. ⁶ And mountains ye will leap as rams, and hills ; as the lambs of the flock : ⁷ From the face of the Lord tremble, O earth : from the face of the God of Jacob, ⁸ Who hath turned the rock pool of waters, the flint for a fountain of waters.

PSALM CXV

¹ Not for us, O Jehovah, not for us, because for thy name give the glory, for thy mercy and for thy truth ; ² For why the nations shall say, where now their God ? ³ And our God in the heavens, all that he hath desired he hath done. ⁴ Their images silver and gold, the work ; of the hands : of Adam. ⁵ Mouth for them and they shall not speak, eyes : for them and they shall not behold. ⁶ Ears ; for them and they shall not hear, a nostril for them and they—shall not smell. ⁷ Their hands : and they—shall not feel, their feet :

תהלים קיב קיד קטו. 112. 113. 114. 115.

- יברך: הוֹדֵיעֶשֶׁר בְּבֵיתוֹ וּצְדָקְתוֹ עֲמַדַת לְעַד: זֶרַח piorum exponit.
- בְּחֶשֶׁךְ אֹר לַיִּשְׁרִים חֲנוּן וְרַחוּם וּצְדִיק: טוֹב־אִישׁ חֲנוּן הַ
וּמְלוּחַ וְכָלֵל דְּבָרָיו בְּמִשְׁפָּט: כִּי־לְעוֹלָם לֹא־יִמּוֹט 6
לִזְכֹּר עוֹלָם יִהְיֶה צְדִיק: מִשְׁמוּעָה רַעָה לֹא יִירָא נֶכּוֹן 7
לְבוֹ בָטָח בַּיהוָה: סִמּוֹךְ לְבוֹ לֹא יִירָא עַד אִשְׁר־יִרְאֶה 8
בְּצָרָיו: פֹּזֵר נָתַן לֹא־בִיּוֹנִים צְדָקְתוֹ עֲמַדַת לְעַד קָרְנוֹ 9
תְּרוֹם בְּכָבוֹד: רִשַׁע יִרְאֶה וּכְעַס שָׁנָיו יִחַרֵּק וְנִמְסֵי י
תֵּאוֹת רִשָּׁעִים תֵּאבֹד: קִיג הִלְלוּ יְהוָה PSALMUS CXIII.
הִלְלוּ עַבְדִּי יְהוָה הִלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה Hortatur ad celebrationem nominis divini, per totum mundum patefacti.
מִבֶּרֶךְ מִעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאֵו 3
מִהַלֵּל שֵׁם יְהוָה: רֵם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם 4
כְּבוֹדוֹ: מִי כִיהוָה אֱלֹהֵינוּ חֲמֻגְבִּיָּהּ לִשְׁבַת: הַמִּשְׁפִּילִי ה 6
לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מִקִּימִי מַעֲפֵר דָּל מֵאֲשַׁפֵּת 7
יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: 8
מוֹשִׁיבִי עֶקֶרֶת הַבַּיִת אֶם־הַבְּנִים שִׂמְחָה הִלְלוּ־יָהּ: 9
קִיד בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית א PSALMUS CXIV.
יַעֲקֹב מִעַם לְעוֹ: הִיתָה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל Hoc hymno celebrat prodigia, quæ Deus edidit, cum Israël ab Ægypto traduceret in regna Chananæorum; similique rursus Domini adventum, eumque majori cum gloria, vaticinatur.
מִמִּשְׁלוֹרְתָיו: הַיּוֹם רָאָה וַיֵּנֶם הַיַּרְדֵּן יוֹסֵב לְאַחֲזֹר: 3
הַהָרִים רָקְדוּ כְּאֵילִים גִּבְעוֹת כְּבִנְיָ־צֶאֱן: מִהַלֵּךְ הַיָּם ה 4
כִּי תִנּוֹם הַיַּרְדֵּן תִּסֵּב לְאַחֲזֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים 6
גִּבְעוֹת כְּבִנְיָ־צֶאֱן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהִים 7
יַעֲקֹב: הַהִפְכִי הַצֹּר אֲגַם־מִים חֲלֹמִישׁ לְמַעֲיֵנו־מִים: 8
קטו לֹא לָנוּ יְהוָה לֹא־לָנוּ כִּי־לְשֹׁמֶךְ א PSALMUS CXV.
תֵּן כְּבוֹד עַל־חֶסֶדְךָ עַל־אֲמֶתְךָ: לְמָה יֹאמְרוּ הַגּוֹיִם Vanitatem falsarum religionum irridet, et Deo confidere, omnigenamque benedictionem ab ipso expectare jubet.
אִי־הֵנָּה אֱלֹהֵיהֶם: וְאֱלֹהֵינוּ בַּשָּׁמַיִם כָּל אִשְׁר־חֲפִץ 3
עָשָׂה: עֲצִיבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פִּה־לָהֶם ה 4
וְלֹא יִדְבְּרוּ עֵינִים לֶהֱמוֹת וְלֹא יִרְאוּ: אֲזִנִּים לֶהֱמוֹת וְלֹא יִשְׁמְעוּ 6
אֶף לֶהֱמוֹת וְלֹא יִרְחֹקוּ: יְדֵיהֶם וְלֹא יִמְשְׁקוּ רַגְלֵיהֶם וְלֹא 7

PSALM CXV. CXVI. CXVII.

and they shall not walk, they shall not sound with their throat. ⁸ As they, shall be their makers, all who have trusted in them. ⁹ O Israel trust in Jehovah, their help and their shield he has been. ¹⁰ O house of Aaron trust in Jehovah, their help and their shield he has been.—¹¹ Who fear Jehovah, trust in Jehovah, their help and their shield he has been. ¹² Jehovah has remembered us, he shall bless, he shall bless the house of Israel, he shall bless the house of Aaron. ¹³ He shall bless those—who fear Jehovah, the—small with the—great. ¹⁴ Jehovah shall increase upon you, upon you and upon your sons. ¹⁵ Blessed you for Jehovah, he has made the heavens and the earth : ¹⁶ The heavens, heavens for Jehovah, and the earth : he has given for the sons of Adam. ¹⁷ The—dead shall not praise Jah, and all those—who go down to silence ; ¹⁸ And we shall praise Jah, from time to an age. Hallelujah.

PSALM CXVI.

¹ I have loved, for Jehovah has heard my voice, my entreaties. ² For he has inclined his ear ; for me, and in my days I will call. ³ The pains of death have surrounded me, and the difficulties of the grave : have come upon me, difficulty ; and grief I shall find. ⁴ And in the name of Jehovah I will call, O Jehovah, I pray, rescue my soul : ⁵ Jehovah merciful and just, and our God gracious. ⁶ Jehovah has kept the—simple, I have been—weak, and for me he—shall cause salvation. ⁷ Return, O my soul : for thy rest, for Jehovah has recompensed upon thee. ⁸ For thou hast rescued my soul : from death, mine eyes : from a tear, my feet : from ruin. ⁹ I myself will walk for the—face of Jehovah, in the—land : of the—living ; ¹⁰ I—have believed, for I shall speak, I have been—afflicted very much. ¹¹ I shall say in my haste, every man a liar. ¹² What—shall I render ? for Jehovah, all his benefits ; upon me. ¹³ The cup ; of salvation ; I shall take, and in the name of Jehovah I shall call. ¹⁴ My vows for Jehovah I shall render, presence now for all his people : ¹⁵ Precious in the eyes : of Jehovah the death for his—merciful. ¹⁶ Truly, O Jehovah, for I thy servant, I thy servant the son of thy handmaid ; thou hast made an opening for my bonds. ¹⁷ For thee I will sacrifice the sacrifice of praise ; and in the name of Jehovah I will call. ¹⁸ My vows for Jehovah I will render, presence now for all his people : ¹⁹ In the courts : of the house of Jehovah, in the middle of Jerusalem. Hallelujah.

PSALM CXVII.

† Praise Jehovah all nations, please him all people :

קטו קיו קיז. PSALMI 115. 116. 117.

8 יהלכו לא־יהגו בגרונם : כמוהם יהיו עשיהם כל אשר-
 9 בטח בהם : ישראל בטח ביהוה עזרם ומגנם הוא :
 11 בית אהרן בטחו ביהוה עזרם ומגנם הוא : יראי יהוה
 12 בטחו ביהוה עזרם ומגנם הוא : יהוה זכרנו יברך יברך
 13 את־בית ישראל יברך את־בית אהרן : יברך יראי יהוה
 14 הקטנים עַם־הגדלים : יסף יהוה עליכם עליכם ועל-
 16 17 השמים שמים ליהוה והארץ נתן לבני־אדם : לא
 18 המתים יהלל־ויה ולא כל־ירדי דומה : ואנחנו נברך
 יה מעתה ועד־עולם הללו־יה : קיו

PSALMUS
CXVI.

Psalms,
quo fideles,
ex maxi-
mis et mul-
tiplicibus
periculis ac
angustiis
liberati,
Deo gratias
agunt.

א אהבתי כִּי־ישמע יהוה את־קולי תחנוני :
 2 3 כִּי־הטה אָזְנוֹ לִי ובימי אקרא : אפפוני חבלי־מוֹת
 4 ומצרי שאול מצאוני צרה ויגון אמצא : ובשם־יהוה
 ה אֶקְרָא אֱנִה יהוה מלטה נפשי : חנון יהוה
 6 וצדיק ואלהינו מרחם : שמר פתאים יהוה
 7 דלותי ולו יהושע : שובי נפשי למנוחתי כִּי־יהוה
 8 גמל עליכי : כי חלצת נפשי ממוֹת את־עֵינִי מִן־
 9 דמעה את־רַגְלִי מִדְּחִי : אתהלך לפני יהוה בארצות
 11 י החיים : האמנתי כי אדבר אני עֲנִיתִי מֵאֵד : אני
 12 אמרתי בחפזי כִּל־הָאָדָם כֹּזֵב : מה־אֲשִׁיב ליהוה
 13 כִּל־תַּגְמֹלוּהוּ עָלַי : כּוֹס־יִשְׁוִעוֹת אִשָּׁא וּבִשֶׁם יהוה
 14 אֶקְרָא : נדרי ליהוה אֲשֶׁלֶם נגדה־נָא לְכָל־עַמּוֹ :
 16 טו יקר בעיני יהוה המותה לחסידיו : אנה יהוה כִּי־
 17 אני עבדך אני עבדך בִּן־אֲמֹתְךָ פתחת למוֹסְרִי : לך
 18 אֲזַכֵּחַ זִבְחַ תּוֹדָה וּבִשֶׁם יהוה אֶקְרָא : נדרי ליהוה
 19 אֲשֶׁלֶם נגדה־נָא לְכָל־עַמּוֹ : בחצרות בית יהוה
 בתוככי ירושלם הללו־יה : קיז

PSALMUS
CXVII.
Gentes ob

א הללו את־יהוה כל־גוים שבחוהו כל־הַאֲמִים :

PSALM CXVII. CXVIII. CXIX.

² For thy mercy has been—strong upon us, and the truth ; of Jehovah for ever. Hallelujah.

PSALM CXVIII.

¹ Praise for Jehovah, for good, because for ever his mercy. ² Israel now shall declare, because for ever his mercy. ³ The house of Aaron shall now say, because for an age his mercy. ⁴ Those—who fear Jehovah shall now say, because for ever his mercy. ⁵ On account of distress I have called upon Jah, Jah has heard me in a broad place. ⁶ Jehovah for me, I shall not fear, what man shall do for me. ⁷ Jehovah for me, among my helpers, and I shall behold against those—who hate me. ⁸ Good—to hope in Jehovah, before to trust in Adam. ⁹ Good—to hope in Jehovah, before to trust in princes. ¹⁰ All nations have surrounded me, in the name of Jehovah, for I—shall destroy them, ¹¹ They have surrounded me, even they have surrounded me, in the name of Jehovah, for I—shall destroy them. ¹² They have surrounded me as bees, they have been—extinguished as the fire : of thorns, in the name of Jehovah, for I—shall destroy them, ¹³ Impelling thou hast impelled me—to fall, and Jehovah has helped me. ¹⁴ My strength and song ; Jah, and he shall be to me for salvation ; ¹⁵ The voice of joy ; and salvation ; in the tabernacles of the—just, the right hand ; of Jehovah has performed strength. ¹⁶ The right hand ; of Jehovah has been exalted ; the right hand of Jehovah has performed strength. ¹⁷ I shall not die for I shall live, and I shall count the works of Jah. ¹⁸ Seizing me Jah hath seized me, and to death he has not delivered me. ¹⁹ Open for me the gates of righteousness, I shall enter into them, I shall praise Jah. ²⁰ This gate, for Jehovah, the—just shall enter into it. ²¹ I shall praise thee, for thou hast heard me, and thou shalt be to me for salvation ; ²² The stone ; the builders have despised, has been for the head of the angle ; ²³ From Jehovah this has been done, it has been wonderful in our eyes : ²⁴ This day Jehovah has made, we—shall be—glad and rejoice in it. ²⁵ I pray, O Jehovah, now—cause salvation ; I pray, O Jehovah, now—grant prosperity. ²⁶ Blessed who has come in the name of Jehovah, we have blessed you from the house of Jehovah. ²⁷ Strong Jehovah, and he shall enlighten for us, bind the lamb with cords to the horns : of the altar. ²⁸ My God thou, and I will praise thee my God, and I will exalt thee. ²⁹ Praise for Jehovah, for good, because for ever his mercy.

PSALM CXIX.

N

¹ O the—blessedness of the—perfect, the way :—who walk in the law ; of Jehovah. ² O the—blessedness of those—who keep his testimony ; with the whole heart they shall seek him. ³ Even they have not wrought iniquity ; in his ways : they have walked. ⁴ Thou hast commanded thy precepts—to keep very much.

תהלים קי קיח קיט 117. 118. 119.

- 2 כי גבר עלינו חסדו ואמת־יהוה לעולם הללו־יה: קיח
- א הודו ליהוה כי־טוב כי לעולם חסדו: יאמרו־נא ישראל כי לעולם חסדו: יאמרו־נא יראו
- 3 2 יהוה כי לעולם חסדו: מן־המצר קראתי יה ה ענני במרחב יה: יהוה לי לא אירא מה־יעשה
- 4 6 לי אדם: יהוה לי בעזרי ואני אראה בשנאי: 7 טוב לחסות ביהוה מבטח באדם: טוב
- 8 9 לחסות ביהוה מבטח בנדיבים: כל־י גוים סבבני בשם יהוה כי אמילם: סבבני גם־י
- 11 סבבני בשם יהוה כי אמילם: סבבני כדברים דענו כאש קוצים בשם יהוה כי אמילם: דחה דחיתני
- 13 לנפל ויהוה עזרני: עזי וזמרת יה ויהי־לי לישועה: קול 14 טו רנה וישועה באהלי צדיקים ימין יהוה עשה חיל: ימין
- 16 יהוה רוכמה ימין יהוה עשה חיל: לא־אמות כי־אחיה ואספר מעשי יה: יסר יסרני יה ולמות לא נתנני: 18
- פתח־לי שערי־צדק אבא־בם אודה יה: זה־השער 19 כ ליהוה צדיקים יבאו בו: אודך כי עניתני ותהי־לי
- 21 לישועה: אכן מאסו הבונים היתה לראש פנה: מאת 22 23 יהוה היתה זאת היא נפלאת בעינינו: זה־היום עשה
- 24 יהוה נגילה ונשמחה בו: אנא יהוה הושיעה נא אנא כה יהוה הצליחה נא: ברוך הבא בשם יהוה ברכנוכם
- 26 מבית יהוה: אל יהוה ויאר לנו אסרו־חג בעבתים עד־ קרנורת המזבח: אלי אתה ואודך אלהי ארוממך:
- 28 הודו ליהוה כי־טוב כי לעולם חסדו: קיט 29 אשרי תמימי־דרך רהלכים בתורת יהוה: א
- אשרי נצרי עדתיו בכל־לב ידרשוהו: אף לא־פעלו 2 3 עולה בדרכיו הלכו: אתה צויתת פקדיך לשמר מאד: 4

gratiam,
veritatem,
alique be-
neficia ipsius
prastita,
Deo laudes
dicunt.
PSALMUS
CXVIII.
Excitatio
ad laudes et
gratiarum
actiones
ob multi-
plicem li-
beratio-
nem, et e-
rectionem
Regni Dei.

PSALMUS
CXIX.
Legis atque
Verbi Dei
efficacia
per totum
hunc psal-
mum cele-
bratur;
jubentur
que fideles

PSALM CXIX.

⁵ I wish, my ways : shall be-êstablished-to keep thy statutes. ⁶ Then I shall not be-ashamed, when-I-have rèspect to all thy precepts ; ⁷ I shall pràise thee with rectitude of heart, when-I have learned the judgments of thy righteousness. ⁸ Thy stātutes I will keep, thou wilt not forsake me, even very much.

ב

⁹ In what shall a boy cleanse his foot-path,-to keep as thy word. ¹⁰ With all my heart I have sought thee, thou wilt not suffer me, to wānder from thy precepts ; ¹¹ In my heart I have hid thy word ; for the sake I shall not transgress against thee. ¹² Blessed thou, O Jehovah,-to teach me thy statutes. ¹³ With my lips ; I have numbered the judgments ; of thy mōuth. ¹⁴ In the way : of thy testimōnies ; I have rêjoiced, as above all riches. ¹⁵ In thy precepts I-shall mēditate, and I-shall have rèspect to thy foot-paths ; ¹⁶ In thy stātutes ; I myself will rê-joice, and I will not forget thy word.

ג

¹⁷ Recompence to thy servant, I shall live, and I shall keep thy word. ¹⁸ Rōll my eyes : and I-shall have respect to, the wonders ; from thy lāw ; ¹⁹ I a strānger in the earth : thou wilt not hide from me thy prēcepts ; ²⁰ My soul : has been-broken ; for desire ; to thy judgments, in every time : ²¹ Thou hast rebuked the -prōud-cursed-who wānder from thy commandments ; ²² Rōll from me reproach ; and contempt, for I have kept thy testimonies ; ²³ Even prīnces shall sit against me, they have been driven, thy servant-shall meditate in thy statutes. ²⁴ Even thy testimonies ; my-delight, the men of my cōunsel ;

ד

²⁵ My soul : has adhered ; to the dust, ēnliven me according-to thy word. ²⁶ I have counted thy ways : and thou wilt hēar me, teach me thy statutes. ²⁷ The way : of thy precepts,-cause me to understand, and I-will meditate on thy wonders ; ²⁸ My soul : has flowed ; from sādness,-confirm me according-to thy word. ²⁹ The way : of the liar rēmove from me, and thy lāw ; honour me. ³⁰ The way : of truth ; I have chōsen, thy judgments I have placed. ³¹ I have adhered to thy testimonies ; O Jehovah, thou-wilt not āshame me. ³² The way of thy commandments I will run, for thou-wilt enlarge my heart.

ה

³³ Téach me, O Jehovah, the way : of thy stātutes ; and I will kēep it, the end. ³⁴ Give me understanding, and I shall keep thy law ; and I shall keep it with all my heart.-³⁵ Lead me in the foot-path of thy cōmmandments ; for in it I have delighted. ³⁶ Inclīnē my heart to thy tēstimonies ; and not to avarice. ³⁷ Turn mine eyes : from vīewing vanity, in thy ways ēnliven me. ³⁸ Cōnfirm to thy servant thy word ; who for thy fear ; ³⁹ Take away my reproach ; which I have feared, for thy judgments-good. ⁴⁰ Lo, I have desired for thy commands, in thy righteousness ; ēnliven mē.

PSALMI 119. קיט

omni tenta-
tionum
tempore
ad illud re-
spicere, et
ex eo con-
solationem
suavissi-
masque pro-
missiones
haurire :
et ad vic-
toriam
mundi, at-
que fidei
triumphum
contendere.

- 6 ה אחלי יכנו דרכי לשמר חקך : אז לא-אבוש בהביט
7 אל-כל-מצותיך : אודך ביישר לבב בלמדי משפטי
8 צדקך : את-חקך אשמר אל-תעזבני עד-מאד :
9 י במה יזכה-נער את-ארחו לשמר כדברך : בכל-
11 לבי דרשתך אל-תשגני ממצותיך : בלבי צפנתי
12 אמרתך למען לא אחטא-לך : ברוך אתה יהוה למדני
13 14 חקך : בשפתי ספרתי כל משפטי-פיך : בדרך
15 נו עדותיך ששתי כעל כל-הון : בפקודיך אשיחה
16 ואביטה ארחתיך : בחקתיך אשתעשע לא אישכח
17 דברך : גמל על-עבדך אחיה ואשמרה דברך :
18 19 גל-עיני ואביטה נפלאות מתורתך : גר אנכי בארץ
כ אל-תסתר ממני מצותיך : גרסה נפשי לתאבה אל-
21 משפטיך בכל-ערת : גערת זדים ארורים הושגים
22 ממצותיך : גל מעלי חרפה ובוז כי עדתך נציתי :
23 24 גם ישבו שרים בי נדברו עבדך וישח בחקך : גם-
כה עדתך שעשעי אנשי עצתי : דבקה לעפר
26 נפשי חני כדברך : דרכי ספרתי ותענני למדני חקך :
27 28 דרך-פקודיך הבינני ואשיחה בנפלאותיך : דלפה
29 נפשי מתוגה קימני כדברך : דרך-שקר הסר ממני
ל ותורתך חנני : דרך אמונה בחרתי משפטיך שותי :
31 32 דבקתי בעדותיך יהוה אל-תבישני : דרך-מצותיך
33 ארוץ כי תרחיב לבי : הורני יהוה דרך חקך
34 ואצרנה עקב : הבינני ואצרה תורתך ואשמרנה
לֵה בכל-לב : הדריכני בנתיב מצותיך כי-בו חפצתי :
36 37 הט-לבי אל-עדותיך ואל אל-בצע : העבר עיני מראות
38 שוא בדרכך חני : הקם לעבדך אמרתך אשר
39 ליראתך : העבר חרפתי אשר יגרתני כי משפטיך
מ טובים : הנה תאבתני לפקודיך בצדקתך חני :

PSALM CXIX.

⁴¹ And shall anticipate me, thy mercy, O Jehovah, thy salvation ; according-to thy word ; ⁴² And I shall answer those-who reproach the word, for I have trusted in thy word. ⁴³ And thou wilt not take from my mouth the word of truth ; time very much, because for thy judgments I have waited. ⁴⁴ And I will keep thy law ; always, for ever and ever. ⁴⁵ And I myself shall walk in a broad way ; for thy precepts I have sought. ⁴⁶ And I shall speak concerning thy testimonies ; the presence of kings, and I shall not be-ashamed. ⁴⁷ And I myself shall delight in thy commandments, which I have loved. ⁴⁸ And I will lift my hands ; to thy precepts ; which I have loved, and I-shall meditate in thy statutes.

†

⁴⁹ Remember the word to thy servant, upon which thou hast caused me to hope. ⁵⁰ This : my consolation ; in my affliction, for thy word ; has enlivened me. ⁵¹ The-proud-have scorned me time very much, from thy law ; I have not moved. ⁵² I have remembered thy judgments from an age, O Jehovah, and I shall comfort myself. ⁵³ Terror ; shall seize upon from the-wicked-who leave thy law. ⁵⁴ Thy statutes have been songs ; for in the house of my-pilgrimage. ⁵⁵ I have remembered in the night thy name, O Jehovah, I shall keep thy law ; ⁵⁶ This : hath been for me, because I have kept thy precepts.

‡

⁵⁷ My portion, Jehovah, I have said-to keep thy words. ⁵⁸ I have entreated thy face with my whole heart, pity me according-to thy word ; ⁵⁹ I have considered my ways : and I-shall turn my feet : to thy testimonies ; ⁶⁰ I have hastened, and I myself have not delayed-to keep thy commandments ; ⁶¹ Bands of the-wicked have plundered me, thy law ; I have not forgotten. ⁶² Middle ; of the night I will rise-to praise for thee, upon the judgments of thy righteousness. ⁶³ Companion I for all who shall fear thee, and for those-who keep thy precepts. ⁶⁴ Thy mercy, O Jehovah, the earth : full ; thy statutes teach thou me.

§

⁶⁵ Good with thy servant, O Jehovah, thou hast done according-to thy word. ⁶⁶ Good judgment and knowledge ; teach me, for thy precepts ; I-have believed. ⁶⁷ Before I shall be-afflicted, I have wandered, and now I have kept thy word ; ⁶⁸ Good thou, and-causing to do good, teach me thy statutes. ⁶⁹ The-proud have contrived a falsehood against me, I with my whole heart will keep thy precepts. ⁷⁰ Has been-fattened as grease their hearts, I thy law ; have loved. ⁷¹ Good for me, because I have been-afflicted, for the sake I shall learn thy statutes. ⁷² Good for me, the law ; of thy mouth, before thousands of gold and silver.

¶

⁷³ Thy hands : have made me, and they shall prepare me,-cause me to understand, and I shall learn thy precepts ; ⁷⁴ Those-who fear thee, shall behold me,

K

תהלים קיט 119.

- 42 41 ויבאני חסדך יהוה תשועתך כאמרתך : ואענה
 43 חרפי דבר כי־בטחתי בדברך : ואל־תצל מפי דבר־
 44 אמת עד־מאד כי למשפטך יחלתי : ואשמרה תורתך
 תמיד לעולם ועד : ואתהלכה ברחבה כי פקדיך מה
 46 דרשתי : ואדברה בעדתך נגד מלכים ולא
 48 47 אבוש : ואשתעשע במצותיך אשר אהבתי : ואשא
 כפי אל־מצותיך אשר אהבתי ואשיחה בחקך :
 נ 49 זכר־דבר לעבדך על אשר יחלתי : זאת נ
 51 נחמתי בעני כי אמרתך חיתני : זדים הליצני עד־
 52 מאד מתורתך לא נטיתי : זכרתי משפטך מעולם
 53 יהוה ואתנחם : זלעפּה אחזתני מרשעים עזבי
 תורתך : זמרות היו־לי חקך בבית מגורי : זכרתי נה
 54 בלילה שמך יהוה ואשמרה תורתך : זאת היתה־לי
 56 כי פקדיך נצרתני : חלקי יהוה אמרתי
 57 לשמר דבריך : חליתי פניך בכל־לב חנני כאמרתך :
 58 חשבתי דרכי ואשיבה רגלי אל־עדתך : חשתי ולא ס
 59 התמהמהתי לשמר מצותיך : חבלי רשעים עודני
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 74 ויכוננוני הבינני ואלמדה מצותיך : יראיך יראוני

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and they shall rejoice, because thy word I have expected. ⁷⁵ I have known, O Jehovah, for righteous thy judgments, and truth ; thou hast afflicted me. ⁷⁶ Thy mercy, I pray, shall be—to comfort me, according—to thy word ; for thy servant ⁷⁷ Thy mercies shall come to me, and I shall live, for thy law ; my—delight. ⁷⁸ The—proud shall be—ashamed, for causeless they have wronged me, I—will meditate in thy precepts. ⁷⁹ Those—who fear thee shall turn to me, and they have known thy testimonies ; ⁸⁰ My heart shall be perfect in thy statutes, I shall not be—ashamed.

5

⁸¹ My soul : has failed ; for thy salvation ; for thy word I have waited. ⁸² Mine eyes : has failed for thy word ;—to say, when wilt thou comfort me. ⁸³ For I have been as a bottle in the smoke, thy statutes I have not forgotten. ⁸⁴ How many the days of thy servant, when wilt thou execute judgment against those—who persecute me. ⁸⁵ The—proud have digged pits for me, which not according—to thy law ; ⁸⁶ All thy commandments ; truth ; causeless they have persecuted me, assist me. ⁸⁷ As a little they have consumed me on the earth : and I have not forsaken thy precepts. ⁸⁸ According—to thy mercy enliven me, and I will keep the testimony ; of thy mouth.

6

⁸⁹ For ever, O Jehovah, thy word has remained in the heavens, ⁹⁰ For generation and generation thy truth ; thou hast founded the earth : and it shall remain. ⁹¹ For thy judgments they have stood, daily, for all thy servants. ⁹² Unless thy law ; my—delight, then I have perished in my affliction. ⁹³ For an age I shall not forget thy precepts, for in them thou hast enlivened me. ⁹⁴ For thee I,—save me, for thy precepts I have sought. ⁹⁵ For me the—wicked have waited—to destroy me, thy precepts ; I will consider. ⁹⁶ For all perfection ; I have seen an end, very extended ; thy precept ;

7

⁹⁷ How I have loved thy law ; daily it has been my meditation ; ⁹⁸ Before my enemies thou wilt make me wise, from thy precepts ; because for an age they have been for me. ⁹⁹ Before all—who—teach me I—have understood, for thy testimonies ; a meditation ; for me. ¹⁰⁰ Before the elders I shall understand, for thy statutes I have kept. ¹⁰¹ From every path ; of evil I have kept my feet : for the sake I shall keep thy word. ¹⁰² From thy judgments I have not receded, for thou—hast directed me. ¹⁰³ Thy words ; have been—how sweet for my palate, before honey for my mouth. ¹⁰⁴ From thy precepts I myself shall be—wise, upon this I have hated every foot—path ; of lying.

8

¹⁰⁵ A lamp for my feet : thy word, and a light for my path ; ¹⁰⁶ I have been sworn, and I—will stand up,—to keep the judgments

PSALMI 119. קיט

עה וישמחו כי לדברך יחלתי: ידעתי יהוה כי צדק
משפטך ואמונה עניתני: יהינא חסדך לנחמני ⁷⁶

כאמרתך לעבדך: יבאוני רחמך ואחיה כיתורתך ⁷⁷

שעשעי: יבשו זדים כישקר עותוני אני אשיח ⁷⁸

פ בפקדיך: ישובו לי יראיך וידעו עדתיך: יהי לבי ⁷⁹ ידי קרי

תמים בחקך למען לא אבוש: כלתה ⁸¹

לתשועתך נפשי לדברך יחלתי: כלו עיני לאמרתך ⁸²

לאמר מתי תנחמני: כיהייתי כנאד בקיטור חקך ⁸³

לא שכחתי: כמה יזמיר עבדך מתי תעשה ברדפי ⁸⁴

פה משפט: כרולי זדים שיחור אשר לא כתורתך: ⁸⁵

כל מצותיך אמונה שקר רדפוני עזרני: כמעט כלוני ^{86 87}

בארץ ואני לא עזבתי פקדיך: כחסדך חוני ⁸⁸

ואשמרה עדות פיך: לעולם יהוה דברך ⁸⁹

צ נצב בשמים: לדר ודר אמונתך כוננת ארץ ⁹⁰

ותעמד: למשפטך עמדו היום כי הכל עבדיך: ⁹¹

לולי תורתך שעשעי אז אבדתי בעניי: לעולם לא- ^{92 93}

אשכח פקדיך כיבם חייתני: לך אני הושיעני ⁹⁴

צה כי פקודיך דרשתי: לי קוו רשעים לאבדני עדתיך ⁹⁵

אתבונן: לכל תכלה ראיתי קץ רחבה מצותך ⁹⁶

מה אהבתי תורתך כל- ⁹⁷ מאד:

היום היא שיחתי: מאיבי תחכמני מצותיך כי לעולם ⁹⁸

היא לי: מכל מלמדי השכלתי כי עדותיך שיחה ⁹⁹

ק לי: מזקנים אתבונן כי פקדיך נצרתי: מכל- ¹⁰¹

ארח רע כל ארתי וגלי למען אשמר דברך: ¹⁰²

ממשפטך לא אסרתי כי אתה הורתני: מה נמלצו ¹⁰³

לחכי אמרתך מדבש לפי: מפקודיך אתבונן על-כן ¹⁰⁴

קה שנאתי כל ארח שקר: נר לרגלי דברך ¹⁰⁵

ואור לנתיבותי: נשבעתי ואקימה לשמר משפטי ¹⁰⁶

PSALM CXIX.

of thy righteousness. ¹⁰⁷ I have been—afflicted time very much, O Jehovah, én-liven me according—to thy word. ¹⁰⁸ The free will offerings; of my móuth accept, O Jehovah, I beseech, teach me thy judgments. ¹⁰⁹ My soul: in my hānd; always, and thy lāw; I have not forgotten. ¹¹⁰ The—wicked have given a snāre for me, and from thy precepts I have not wāndered. ¹¹¹ I have inherited thy precepts; for an age, for they the jôy of my heart. ¹¹² I have inclined my heart—to pĕrform thy stātutes, for an age, end.

D

¹¹³ Lofty thoughts I have hated, and thy lāw; I have loved. ¹¹⁴ My hiding place, my shield thou, for thy word I have waited. ¹¹⁵ Recede from me, O ye—wicked, and I will kĕep the commandments; of my God. ¹¹⁶ Support me according—to thy word, and I shall live, and thou wilt not āshame me, from my hope. ¹¹⁷ Sustain me and I shall be—saved, I will look to thy commandments always. ¹¹⁸ Thou—hast trāmples upon all—who wander from thy commandments, for a lie their trĕachery; ¹¹⁹ The—wicked, the dross of the earth, thou—hast caused to cease, for this I have loved thy statutes; ¹²⁰ My flesh has been—terrified from thy fear, and from thy judgments I have been—afraid.

Y

¹²¹ I have performed judgment and justice, thou—wilt not léave me to those—who oppress me. ¹²² Be—agreeable to thy servant for good, the—prôud shall not hurt me. ¹²³ My eyes: have fūiled for thy salvation; and for the word; of thy righteousness. ¹²⁴ Perform with thy servant, according—to thy mercy, and thy stātutes teach me. ¹²⁵ Thy servant I,—give me understanding, and I shall knôw thy testimônies; ¹²⁶ The time:—to make for Jehovah, they have brôken thy lāw; ¹²⁷ Upon this I have loved thy law, before silver and before fine gold. ¹²⁸ Upon this, all the precepts; all I have kept, every foot-path; of the liar I have hated.

D

¹²⁹—Wonderful; thy testimonies; upon this my soul: has kept them. ¹³⁰ The door of thy—words shall énlighten,—causing to make wise the—sĭmple. ¹³¹ My móuth I have opened, and I shall breathe, for thy pŕecepts; I have desired. ¹³² Look to me and pity me, according—to the custom for those—who love thy name: ¹³³ My steps: direct in thy word, and thou wilt not cause to rule over me any iniquity. ¹³⁴ Rĕ-deem me from the oppression of Adam, and I will keep thy precepts.—¹³⁵ Cause thy face to shine on thy servant, and teach me thy stātutes. ¹³⁶ Rivers of waters have descended from my eyes: for they have not kept thy lāw;

Y

¹³⁷ Just thou, Jehovah, and right thy judgments. ¹³⁸ Thou hast commanded the righteousness of thy tĕstimônies; and truth; very much. ¹³⁹ My zeal; hath consumed, for my ĕnemies have forgotten thy words. ¹⁴⁰ Thy word; purified; very much, and thy servant has loved it. ¹⁴¹ Poor I and despised, thy precepts I have not forgotten.

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- 106 107 צדקך : נענית עדי-מאד יהוה חני כדברך : נדבות פי
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¹⁴² Thy righteousness ; righteousness for ever, and thy l  w ; truth ; ¹⁴³ D  stress and difficulty have come upon me, thy precepts ; my-delight. ¹⁴⁴ Righteous thy t  stimonies ; for ever-cause me to   nderstand and I shall live.

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¹⁴⁵ I have cried with my whole heart, h  ar me, O Jehovah, I will k  ep thy st  -tutes. ¹⁴⁶ I have cried to thee-s  ve me, I shall keep thy t  stimonies ; ¹⁴⁷ I have been before hand with the dawning, I shall cry for thy word, I have expected. ¹⁴⁸ My eyes : have anticipated the watches,-to m  ditate on thy word ; ¹⁴⁹ Hear my voice, according-to thy mercy, O Jehovah, according to thy judgments   nliven me. ¹⁵⁰ They have approached-who follow wickedness ; from thy l  w ; they have departed far. ¹⁵¹ Near thou, O Jehovah, and all thy precepts ; truth ; ¹⁵² Afore-time I have known thy t  stimonies ; because for an age thou hast founded them.

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¹⁵³ Behold my   ffliction, and rescue me, for I have not forgotten thy l  w ; ¹⁵⁴ C  ntend my c  ntention, and redeem me, for thy word ; enliven me. ¹⁵⁵ Sal-vation ; has been-far from the-wicked, for thy st  tutes they have not sought. ¹⁵⁶ Thy mercies m  ny, O Jehovah, according-to thy judgments   nliven me. ¹⁵⁷ M  ny those-who persecute me, and my enemies ; from thy t  stimonies ; I have not d  clined. ¹⁵⁸ I have b  held the-treacherous, and I myself shall be-disgusted, that they have not kept thy word ; ¹⁵⁹ Behold, for I have loved thy precepts, O Jehovah, according-to thy mercy   nliven me. ¹⁶⁰ The beginning of thy word truth ; and for ever, every judgment of righteousness.

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¹⁶¹ Princes have persecuted me causeless, and from thy words my heart has feared. ¹⁶² I have r  joiced upon thy word ; as finding m  ch spoil. ¹⁶³ A lie I have hated, and it I will detest, thy l  w ; I have loved. ¹⁶⁴ Seven times in the day I have praised thee, for the judgments of thy righteousness. ¹⁶⁵ Great peace for those-who love thy l  w ; and nothing for them, a stumbling block. ¹⁶⁶ I have waited for thy salvation ; O Jehovah, I have kept thy pr  cepts ; ¹⁶⁷ My soul : hath kept thy t  stimonies ; and I have loved them very much. ¹⁶⁸ I have kept thy precepts and thy t  stimonies ; for all my ways, thy presence.

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¹⁶⁹ My v  ice ; shall approach for thy face, O Jehovah, according-to thy word, -give me   nderstanding. ¹⁷⁰ My prayer ; shall come for thy face, according-to thy word ;-rescue me. ¹⁷¹ My l  p ; shall   tter thy praise, for thou wilt teach me thy st  tutes. ¹⁷² My tongue : shall sp   k of thy word ; for all thy c  mmand-ments ; righteousness. ¹⁷³ Thy hand : shall b  -to help me, for I have chosen thy precepts. ¹⁷⁴ I have desired thy salvation ; O Jehovah, thy l  w ; my-delight. ¹⁷⁵ My soul : shall live, and will praise. and thy judgment shall assist me. ¹⁷⁶ I have w  ndered as a lost sheep : seek,

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thy servant, for thy commandments ; I have not forgotten.

PSALM CXX.

¹ A sông of degrees ; to Jehovah, in difficulty ; for me I have called, and he will h  ar me. ² O Jehovah,—rescue my soul : from the lip ; of the liar, from the tongue : of guile ; ³ What shall be—given to thee, and what—shall be—appointed for thee, O tongue : of guile ; ⁴ Arr  ws of the powerful—sharp, with coals of juniper : ⁵ Woe for me, for I have dw  lt Meshec, I have abode with the tabernacles of Kedar. ⁶ M  ch ; has my soul : for it, dwelt with the hater of peace. ⁷ If for peace, and when I shall speak, they for war ;

PSALM CXXI.

¹ A s  ng for degrees ; I will lift my eyes : to the mountains, whence my help shall come. ² My help from Jehovah—who has made the heavens and the earth : ³ He will not give for change thy foot : he will not sleep—who keeps thee. ⁴ Lo, he shall not sleep, and shall not slumber—who keeps Israel. ⁵ Jehovah hath kept thee, Jehovah thy sh  de upon hand : thy right hand ; ⁶ Daily the sun shall not strike thee, and the moon in the night. ⁷ Jehovah shall keep thee from every   vil, he shall keep thy soul : ⁸ Jehovah shall keep thy g  ing out ; and thy coming in, this time : and to an age.

PSALM CXXII.

¹ A s  ng of degrees ; for David, I have been—glad when—they said for me, the house of Jehovah we shall   nter. ² Our feet : sh  ll stand ; in thy gates, O Jerusalem. ³ Jerusalem which b  ilt as a city ; which has been—joined ; for itself together. ⁴ Which there the tribes : have   scended, the tribes : of Jah, the t  stimony ; for Israel—to—pr  ise for the name of Jehovah. ⁵ For there have been—placed the thrones for judgment, the thrones for the house of David. ⁶ Seek the peace of Jerusalem, they shall pr  sper—who love thee. ⁷ Peace shall b   within thy walls, and prosperity within thy palaces ; ⁸ For the sake of my brethren and my n  ighbours, I will now speak peace concerning thee. ⁹ For the sake of the house of Jehovah our God, I will seek good for thee.

PSALM CXXIII.

¹ A s  ng of degrees ; to thee I have lifted mine eyes : who hast dwelt in the heavens. ² Lo, as the eyes of servants to the hand : of their masters, as the eyes : of a maid-servant ; to the hand : of her mistress, so our eyes : to Jehovah our God, till he—have pity on us. ³ Have mercy on us, O Jehovah, have mercy on us, for m  ch have we been—filled, contempt. ⁴ M  ch ; for it has our soul : been—filled ; derision, of those at ease, the contempt for the—pr  ud.

PSALM CXXIV.

¹ A s  ng of degrees ; for David, unless Jehovah, who has been for us

עבדך כי מצותיך לא שכחתי : קב

שיר המעלות אליהוה בצרתה לי קראתי א

PSALMUS
C X X.

ויענני : יהוה הצילה נפשי משפת־שקר מלשון רמיה : 2
מה־יתן לך ומה־יסיף לך לשון רמיה : חצי גבור 3 4

Queruntur
fideles se
non unā
calamitate
exerceri.

שנונים עם גחלי רתמים : אויה־לי כי־גרתִי משך ה

שכנתי עם־אהלי קדר : רבת שכנה־לה נפשי 6

עם שונא שלום : אני־שלום וכי אדבר המה 7

למלחמה : קבא שיר למעלות אשא א

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C X X I.

עיני אל־ההרים מאין יבוא עזרי : עזרי מעם יהוה 2

עשה שמים וארץ : אלייתן למוט רגלך אלינום 3

שמרך : הנה לא־ינום ולא יישן שמר ישראל : 4

Præsens
Dei auxi-
lium, ac
nunquam
irritam pio-
rum in ipso
spem, com-
mendat.

יהוה שמרך יהוה צלך על־יד וימנך : יומם השמש לא־ה 6

יבכה וירח בלילה : יהוה ישמרך מכל־דע ישמר את־ 7

נפשך : יהוה ישמר־צאתך ובואך מעתה ועד־עולם : 8

קכב שיר המעלות לדוד שמחתי באמרים לי א

PSALMUS
C X X I I.

בית יהוה נלך : עמדות היו רגלינו בשעריך ירושלם : 2

ירושלם הבנויה כעיר שחברה־לה יחדו : ששם עלו 3 4

שבטים שבטי־יה עדות לישראל להודות לשם יהוה :

כי שמה ישבו כסאות למשפט כסאות לבית דוד : ה

שאלו שלום ירושלם ישליו אהביך : יהי־שלום בחילך 6 7

שלורה בארמנותיך : למען אחי ורעי אדברה־נא 8

man ascen-
debant, mu-
tuo sibi gra-
tiantes, san-
ctamque urbem
laudibus
provenien-
tes illique
bona omnia
comprecan-
tes.

שלום בך : למען בית־יהוה אלהינו אבקשה טוב לך : 9

קכג שיר המעלות אליך נשאתי את־עיני א

PSALMUS
C X X I I I.

הישבי בשמים : הנה כעיני עבדים אליך אדוניהם 2

כעיני שפחה אליך גברתה כן עינינו אליהוה אלהינו

עד שיחנונו : חננו יהוה חננו כי־רב שבענו בוז : רבת 3 4

שבעה־לה נפשנו הלעג השאננים הבוז לגאיונים :

קכד שיר המעלות לדוד לולי יהוה שהיה לנו א

PSALMUS
C X X I V.
Gratiarum

PSALM CXXIV. CXXV. CXXVI. CXXVII. CXXVIII.

shall say now Israel. ² Unless Jehovah who has been for us, when Adam rose against us. ³ Then—alive they have swallowed us, when—their fury burned against us. ⁴ Then the waters have inundated us, the torrent ; has passed over our soul : ⁵ Then have passed over our soul : these—proud waters. ⁶ Blessed Jehovah, who has not given us a prey to their teeth : ⁷ Our soul : as a bird : from the snare of the fowlers has been delivered, the net has been broken, and we have been rescued. ⁸ Our help in the name of Jehovah, he has made the heavens and the earth :

PSALM CXXV.

¹ A song of degrees ;—who trust in Jehovah, as Mount Zion, shall not move for an age, shall remain. ² Jerusalem the mountains circuit for it, and Jehovah a circuit for his people : from this time : and even for ever. ³ For the rod : of the wicked shall not rest upon the lot of the—just, for the sake the—just shall not send in iniquity ; their hands :—⁴ Do good, O Jehovah, for the—good, and for the—upright in their—heart. ⁵ And those—who decline, devious paths ; Jehovah—shall cause to walk those—who work iniquity, peace upon Israel.

PSALM CXXVI.

¹ A song of degrees ; when—Jehovah has turned the captivity ; of Zion, we have been as those—who dreamed. ² Then shall be—full of rejoicing our mouth, and our tongue : of praise ; then they shall say among the nations, Jehovah—hath magnified,—to do with these. ³ Jehovah—hath magnified—to do with us, we have been—rejoicing. ⁴ Turn, O Jehovah, our captivity ; as the torrents in the south.—⁵ Who sow in weeping ; with joy ; they shall reap. ⁶ Having gone he shall go, and weeping, carrying the corn of seed, coming he shall come, with exultation ; carrying his handfuls ;

PSALM CXXVII.

¹ A song of degrees ; for Solomon, if Jehovah will not build the house, in vain they labour—who build in it, if Jehovah will not keep the city ; in vain the keeper has watched. ² Vain for you—who—hasten to rise—causing to delay to sit,—who eat the bread of—pain, thus he shall give for his chosen sleep. ³ Lo, the heritage ; of Jehovah sons, a reward, the—fruit of the womb. ⁴ As arrows in the hand : of the powerful, thus the sons of—youth. ⁵ O the—blessedness of the man who has filled his quiver ; from them they shall not be—ashamed, for they shall address the enemies in the gate.

PSALM CXXVIII.

¹ A song of degrees ; O the—blessedness all who fear Jehovah, who has walked

קבד קכה קכו קכז קכח. PSALMI 124—128

2 יאמר-נא ישראל: לולי יהוה שהיה לנו בקום עלינו
 3 4 אדם: ואזי חיים בלעונו בחרות אפם בנו: אזי המים
 ה שטפוננו נחלה עבר על-נפשנו: ואזי עבר על-
 6 נפשנו המים הזידונים: ברוך יהוה שלא נתננו
 7 טרף לשיניהם: נפשנו כצפור נמלטה מפח
 8 יוקשים הפח נשבר ואנחנו נמלטנו: עזרנו

actio pro
 divina ope
 in præsenti
 periculo.

PSALMUS
 CXXV.

Firmitatem
 atque decus
 fidelium
 commen-
 dat, eosque
 cum monte
 Zionem com-
 parat.

בשם יהוה עשה שמים וארץ: קכה
 א שיר המעלות הבטחים ביהוה כהר-ציון לא-
 2 ימוט לעולם ישב: ירושלם הרים סביב לה ויהוה
 3 סביב לעמו מעתה ועד-עולם: כי לא ינוח שבט
 הרשע על גורל הצדיקים למען לא-ישלחו הצדיקים
 4 בעולתה ידיהם: הטיבה יהוה לטובים ולישרים
 ה בלבותם: והמטים עקלקלותם יוליכם יהוה את-
 א פעלי האון שלום עלי-ישראל: קכו

PSALMUS
 CXXVI.

Lætitiam fi-
 delium de-
 scribit, post
 assertam et
 ex captivi-
 tate restituta
 Zionem.

המעלות בשוב יהוה את-שיבת ציון היינו כחלמים:
 2 אז ימלא שחוק פינו ולשוננו רנה אז יאמרו בגוים
 3 הגדיל יהוה לעשות עם-אלה: הגדיל יהוה לעשות
 4 עמנו היינו שמחים: שובה יהוה את-שבבותנו
 6 ה כאפיקים בנגב: הזרעים בדמעה ברנה יקצרו: הלוך
 ילך ובכה נשא משך-הזרע באיבא ברנה נשא

PSALMUS
 CXXVII.

Salomon
 domus, fa-
 milie, Ci-
 vitatis, sa-
 lute, ac
 imprimis
 Domus Dei
 ædificatio-
 nem ac cus-
 todiam, ab
 unius Dei
 providentia
 pendere
 docet.

א אלמתיו: קכו שיר המעלות לשלמה
 אסיהורה לאיבנה בית שוא עמלו בוניו בו אסיהוה
 2 לא-ישמר-עיר שוא שקד שומר: שוא לכם משכימי קום
 מאחרי-שבת אכלי לחם העצבים כן יתן לידידו שנא:
 3 4 הנדה נחלת יהוה בנים שכר פרי הבטן: כחצים ביד-
 ה גבור כן בני הנעורים: אשרי הגבר אשר מלא את-
 אשפתו מהם לאיבשו כי-ידברו את-אויבים בשער:
 א קכה שיר המעלות אשרי כל-ירא יהוה החלך

PSALMUS
 CXXVIII.
 Beatum

PSALM CXXVIII. CXXIX. CXXX. CXXXI. CXXXII.

in his ways : ² For thou wilt eat the labour of thy hānds ; blessed thou and good for thee. ³ Thy wife ; as a vine ; fruitful ; in the walls ; of thy house, thy sons as the plants of olives round for thy table. ⁴ For lo, thus shall be-blessed the man, he has feared Jehovah. ⁵ Jehovah shall bless thee from Zion, and shall behold in the good of Jerusalem all the dāys of thy-life ; ⁶ And thou shalt behold the sōns of thy sōns, peace upon Israel.

PSALM CXXIX.

¹ A sōng of degrees ; mūch ; they have distressed me, from my youth, Israel shall now declare. ² Mūch ; have they afflicted me, from my youth, even they have not prevailed against me. ³ Upon my back-ploughing they have ploughed, they-have prolonged for their fūrrows ; ⁴ The just, Jehovah hath cut the rope of the-ungodly. ⁵ They shall be-āshamed and shall be-tūrned backwards, all-who hate Zion. ⁶ They shall be as the herb of the buildings, which before it has grown, shall wither. ⁷ Of which the reaper has not filled his hānd ; and his bosom-causing to bind sheaves. ⁸ And they have not said-who pass by, the blessing ; of Jehovah upon you, we have blessed you in the name of Jehovah.

PSALM CXXX.

¹ A sōng of degrees ; from the depths I have cried to thee, O Jehovah. ² O Lord, hearken to my voice, thine ears ; will bē attentive to the voice of my entreaties. ³ If iniquities ; thou wilt observe, O Jah, O Lord, who shall stand. ⁴ For with thee pardon ; for the sake thou wilt be-fēared. ⁵ I have expected Jehovah, my soul : has waited, and for his word I-have hōped. ⁶ My soul : for the Lord, before those-who watch for the morning-who watch for the morning. ⁷ Wait, O Israel, upon Jehovah, for with Jehovah, mercy and grēat ; redemption ; with him. ⁸ And he shall redeem Israel from all his iniquities ;

PSALM CXXXI.

¹ A sōng of degrees ; for David, O Jehovah, my heart has not been exalted, and my eyes ; have not been-lōfty, and I have not walked in grēat things, and in wonderful things ; from me. ² If I have not plāced, and I have made my soul : silent, as weaned upon his mother ; as weaned upon me my soul : ³ O Israel, wait upon Jehovah, from this time : and for ever.

PSALM CXXXII.

¹ A sōng of degrees ; O Jehovah, remember for David and all his āfflictions ; ² Who hath been sworn for Jehovah, he hath vowed to the powerful of Jacob. ³ If I shall enter into the tabernacle of my house, if I shall ascend upon the bed ; of my chambers. ⁴ If I shall givē slēep ; to my eyes : or my eyelids slumber ; ⁵ Till I shall find a place for Jehovah, mansions ; for the powerful of Jacob.

בדרכיו : יגיע כפיך כי תאכל אשריך וטוב לך : 2
 אשתך כגפן פריה בירכתי ביתך בניך כשתלי זיתים 3
 סביב לשלחנך : הנה כי-כן יברך גבר ירא יהוה : 4
 יברך יהוה מציון וראה בטוב ירושלם כל ימי ה 5
 חיך : וראה-בנים לבניך שלום על-ישראל : 6

statum il-
lorum, qui
Deum ti-
ment, de-
pradicat.

קכט שיר המעלות רבת צררוני מנעורי יאמר-א 7
 נא ישראל : רבת צררוני מנעורי גם לא-יכלו לי : על- 3 2
 גבי חרשו חרשים האריכו למענותם : יהוה 4 קרי
 צדיק קצץ עבות רשעים : יבשו ויסגו אחור כל שנאי ה 5
 ציון : יהיו כחציר גנות שקדמת שלף יבש : שלא מלא 6 7
 כפו קוצר וחצנו מעמר : ולא אמרו העברים ברכת- 8
 יהוה אליכם ברכנו אתכם בשם יהוה : קל

PSALMUS
C X X I X.
Infelices
conatus hos-
tium Dei
depingun-
tur : atque
Israel in
Deo suo
confidere
jubetur.

שיר המעלות ממעמקים קראתיך יהוה : אדני א 2
 שמעה בקולי תהינה אזניך קשבות לקול תחנוני : 3
 אס-עונות תשמריה אדני מי יעמד : כי-עמך 4 3
 הסליחה למען תורא : קויתי יהוה קותרה נפשי ה 5
 ולדבר הוחלתי : נפשי לאדני משמרים לבקר שמרים 6
 לבקר : יחל ישראל אל-יהוה כי-עם-יהוה החסד 7
 והרבה עמו פדות : והוא יפדה את-ישראל מכל 8

PSALMUS
C X X X
Precatio
hominis
conscientiā
peccatorum
gravissimē
cruciati,
seque divi-
næ gratiæ
fiduciā con-
solantis.

עונותיו : קלא שיר המעלות לדוד יהוה א 7
 לא-גבה לבי ולא-רמו עיני ולא-הלכתי בגדלות 8
 ובנפלאות ממני : אס-לא שויתי ודוממתי נפשי 2

PSALMUS
C X X X I.
Protestatur
de humili-
tate et sim-
plicitate
cordis sui.

כגמל עלי אמו כגמל עלי נפשי : יחל ישראל אל-יהוה 3
 מעתה ועד-עולם : קלב שיר המעלות זכור-א 3
 יהוה לדוד את כל-ענותו : אשר נשבע ליהוה נדר 2
 לאביר יעקב : אס-אבא באהל ביתי אס-אעלה על- 3
 ערש יצועי : אס-אתן שנת לעיני לעפעפי תנומה : 4
 עד-אמצא מקום ליהוה משכנות לאביר יעקב : ה 5

PSALMUS
CXXXII.
Describitur
studium
Davidis in
restituendo
sacro cultu :
promis-
sionesque
ipsi factæ,
de regia
dignitate

PSALM CXXXII. CXXXIII. CXXXIV. CXXXV.

⁶ Lo, we have heard of it in Ephratah ; we have found it in the plains of the wood. ⁷ We shall enter for his mansions ; we shall bend ourselves for the stool of his feet : ⁸ Arise, O Jehovah, for thy rest ; thou and the ark : of thy strength. ⁹ Thy priests shall put on righteousness, and thy-holy shall exult. ¹⁰ For the sake of David, thy servant, thou wilt not turn away the-face of thine anointed. ¹¹ Jehovah has been sworn truth ; for David, he will not turn from it, from the fruit of thy womb ; I will place for the throne for thee. ¹² If thy sons shall keep my covenant ; and my testimony ; which I shall teach them, even their sons time, time, shall sit for throne for thee. ¹³ For Jehovah has attended to Zion, he has desired for a habitation for him. ¹⁴ This : my rest ; for an age, here I will dwell, for I have desired it. ¹⁵ Blessing her food ; I will bless, her-poor-shall be-satisfied, bread. ¹⁶ And her priests-shall put on salvation, and her-holy rejoicing shall rejoice. ¹⁷ There I-will cause to bud the horn : for David, I have prepared a lamp for mine anointed. ¹⁸ His enemies I will clothe with shame, and upon him his crown-shall flourish.

PSALM CXXXIII.

¹ A song of degrees ; for David, lo, how good and how pleasant brethren to dwell even together. ² As ointment the good upon the head, descending upon the aged, aged Aaron, descending upon the extremity of his robe ; ³ As the dew of Hermon descending upon the mountains of Zion, for there Jehovah has commanded the blessing ;-life ; for ever.

PSALM CXXXIV.

¹ A song of degrees ; lo, bless Jehovah all ye servants of Jehovah-who stand in the house of Jehovah, in the-night. ² Lift your hands : sanctuary, and bless Jehovah. ³ Jehovah will bless thee from Zion, he has made the heavens and the earth :

PSALM CXXXV.

¹ Hallelujah, praise the name of Jehovah, O ye servants, praise Jehovah.-² Who stand in the house of Jehovah, in the courts : of the house of our God. ³ Praise Jah, for Jehovah good, sing to his name, for pleasant. ⁴ For Jah has chosen Jacob for him, Israel for his treasure ; ⁵ For I have known for Jehovah great, and our God before all gods. ⁶ All that he has desired, Jehovah has done in the heavens, and in the earth : in the seas, and all deep places : ⁷ Causing to ascend the clouds, from the extremity ; of the earth : lightnings for rain he has made the wind : coming from his treasures. ⁸ Who has struck the-first-born,

קלב קלג קלד קלה. PSALMI 132. 133. 134. 135.

in familia
ipsius per-
mansura,
deque Reg-
no Messiae,
enarrantur.

- 7 הנה שמענוה באפרתה מצאנוה בשדייער: נבואה
8 למשכנותיו נשתחווה להדם רגליו: קומה יהוה
9 למנוחתך אתה וארון עזך: כהניך ילבשו צדק
10 וחסידיו ירננו: בעבור דוד עבדך אל־תשב פני
11 משיחך: נשבע־יהוה לדוד אמת לא־ישוב ממנה
12 מפרי בטןך אִשית לכסא־לך: אִם־יִשְׁמְרוּ בְּנִיךָ
בריתי ועדתי זו אלמדם גִּם־בְּנֵיהֶם עַד־יָעֵד יִשְׁבוּ
13 14 לכסא־לך: כִּי־בָחַר יְהוָה בְּצִיּוֹן אוֹהֵה לְמוֹשֵׁב לוֹ: זֹאת־
טו מְנוּחָתִי עַד־יָעֵד פֶּה אֵשֵׁב כִּי אוֹתִיהָ: צִידָה בֶּרֶךְ
16 אֲבִירָה אֲבִיוֹנִיהָ אֵשְׁבִיעַ לָהֶם: וְכַהֲנִיהָ אֲלַבִּישׁ יִשְׁעַ
17 וְחַסִּידֶיהָ רֵנָן יִרְנְנוּ: שֵׁם אֲצַמִּיחַ קֶרֶן לְדָוִד עֲרֻכָּתִי
18 נֹר לְמִשְׁחִי: אוֹיְבָיו אֲלַבִּישׁ בִּשְׁתַּת וְעֲלִיו יִצִּיֵּן נֹזֵר:
א קלג שִׁיר הַמַּעֲלוֹת לְדָוִד הֵנָּה מִהֵיטֹב
2 וּמִהֲנָעִים שֶׁבֶת אַחִים גִּם־יִחִיד: כִּשְׁמֵן הַטּוֹב עַל־
הָרֹאשׁ יֵרֵד עַל־הַזֶּקֶן וְזָקֵן־אֶהְרֵן שִׁירֵד עַל־פִּי מִדְּוֹתָיו:
3 כְּטָל חֶרְמוֹן שִׁירֵד עַל־הָרֹרִי צִיּוֹן כִּי שֵׁם צוּרָה
יְהוָה אֶת־הַבְּרִכָּה חַיִּים עַד־הָעוֹלָם: קלד
א שִׁיר הַמַּעֲלוֹת הֵנָּה בִּרְכוּ אֶת־יְהוָה כָּל־עַבְדָּיו
2 יְהוָה הָעַמִּידִים בְּבֵית־יְהוָה בַּלִּילוֹת: שְׁאוּיִידְכֶם
3 קִדְשׁ וּבִרְכוּ אֶת־יְהוָה: יִבְרַךְ יְהוָה מִצִּיּוֹן עֲשֵׂה שָׁמַיִם
א וָאָרֶץ: קלה הִלְלוּ יְהוָה הִלְלוּ אֶת־שֵׁם
2 יְהוָה הִלְלוּ עַבְדֵי יְהוָה: שְׁעִמְדִים בְּבֵית יְהוָה בַּחֲצֹרֹת
3 בֵּית אֱלֹהֵינוּ: הִלְלִי־יָהּ כִּי־טוֹב יְהוָה וּזְמֵרוֹ לִשְׁמוֹ
4 כִּי נָעִים: כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ:
6 ה כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה וַאֲדַנִּינוּ מִכָּל־אֱלֹהִים: כָּל־
אֲשֶׁר־חָפֵץ יְהוָה עֲשֵׂה בַשָּׁמַיִם וּבָאָרֶץ יָמִים וְכָל־
7 תַּהֲמוֹת: מַעֲלָה נִשְׁאִים מִקְצֵה הָאָרֶץ בִּרְקִים
8 לְמַטֵּר עֲשֵׂה מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי

PSALMUS
CXXXIII.
Commendat
cœtum fide-
lium, in
mutua pace
et charitate
conjuncto-
rum, ad au-
diendum
verbum Dei
ac Domini
sui.

PSALMUS
CXXXIV.
Hortatur
Levitas, qui
noctu vigi-
lias agebant
in templo,
ut laudibus
Deum ce-
lebrent;
eosque pro-
pinqui num-
inis auxi-
lio atque
benedicti-
one conso-
latur.

PSALMUS
CXXXV.
Hoc hymno
prædicat po-
tentiam
Dei, ejus-
que gratiam
erga
Israel:
atque ad
laudes ejus
celebran-
das pios co-
hortatur.

PSALM CXXXV. CXXXVI.

of Egypt, from Adam to the beast : ⁹ He has sent his signs : and his prodigies in the middle of Egypt, upon Pharaoh, and upon all his servants. ¹⁰ Who has struck many nations, and has slain-powerful kings. ¹¹ For Sihon king of the Amorites, and for Og, king of Bashan, and all the kings of Canaan. ¹² And he has given their land : a heritage ; a heritage ; for Israel his people : ¹³ O Jehovah, thy name for ever, O Jehovah, thy remembrance for generation and generation. ¹⁴ For Jehovah will judge his people : and upon his servants he will himself bring comfort. ¹⁵ The images of the nations, silver and gold, the work ; of the hands : of man. ¹⁶ Mouth for them and they shall not speak, eyes : for them and they shall not see. ¹⁷ Ears ; for them and they shall not hear, even there is not spirit : in their mouth. ¹⁸ As they shall be—who make them, every one who has trusted in them. ¹⁹ O house of Israel bless the Jehovah, O house of Aaron bless Jehovah. ²⁰ O house of Levi bless Jehovah, those—who fear Jehovah, bless Jehovah. ²¹ Jehovah blessed from Zion, he has dwelt in Jerusalem, Hallelujah.

PSALM CXXXVI.

¹ Praise for Jehovah for good, because for ever his mercy. ² Praise for the God of gods, because for ever his mercy. ³ Praise for the Lord of lords, because for ever his mercy.—⁴ To perform wonders ;—great ; for alone, because for ever his mercy.—⁵ To make the heavens with wisdom ; because for ever his mercy.—⁶ To extend the earth : upon the waters, because for ever his mercy.—⁷ To make the lights—great, because for ever his mercy. ⁸ The sun for rule in the day, because for ever his mercy. ⁹ The moon and stars to rule in the night, because for ever his mercy.—¹⁰ To—cause to strike Egypt in their—first-born, because for ever his mercy. ¹¹ And he has led Israel from the middle of them, because for ever his mercy. ¹² With a hand : strong ; and with an arm : extended ; because for ever his mercy.—¹³ To divide the water of Suph for divisions, because for ever his mercy. ¹⁴ And—has caused Israel to pass through the middle of them, because for ever his mercy. ¹⁵ And he has struck Pharaoh and his army in the sea of Suph, because for ever his mercy.—¹⁶ To—cause to lead his people : through the desert, because for ever his mercy.—¹⁷ To strike kings—great, because for ever his mercy.

תהלים קלה קלו 135. 136.

מצרים מאדם עד־בהמה: שלח אתות ומפתים
 בתוככי מצרים בפרעה ובכל־עבדיו: שהכה גוים י
 רבים והרג מלכים עצומים: לסיחון מלך האמרי
 ולעוג מלך הבשן ולכל ממלכות כנען: ונתן ארצם
 נחלה נחלה לישראל עמו: יהוה שמך לעולם יהוה
 זכרך לד־רודר: כי־ידן יהוה עמו ועל־עבדיו יתנחם:
 עזבי הגוים כסף וזהב מעישה ידי אדם: פה להם טו
 ולא ידברו עינים להם ולא יראו: אזנים להם ולא
 יאזינו אף אין־י־ש־רוח בפי־הם: כמו־הם יהיו עשי־הם
 כל אשר־בטח בהם: בית ישראל ברכו את־יהוה
 בית אהרן ברכו את־יהוה: בית הלוי ברכו את־כ
 יהוה יראי יהוה ברכו את־יהוה: ברוך יהוה
 מציון שכן ירושלם הללו־יה: קלו

הודו ליהוה כי־טוב כי לעולם חסדו: הודו א
 לאלהי האלהים כי לעולם חסדו: הודו לאדני
 האדנים כי לעולם חסדו: לעשה נפלאות
 גדלות לבדו כי לעולם חסדו: לעשה השמים ה
 בתבונה כי לעולם חסדו: לרוקע הארץ
 על־המים כי לעולם חסדו: לעשה אורים
 גדלים כי לעולם חסדו: את־השמש לממשלת
 ביום כי לעולם חסדו: את־הירח וכוכבים
 לממשלות בלילה כי לעולם חסדו: למכה מצרים
 בבכוריהם כי לעולם חסדו: ויוצא ישראל מתוכם
 כי לעולם חסדו: ביד חזקה ובזרוע נטויה כי לעולם
 חסדו: לגזר ים־סוף לגזרים כי לעולם חסדו: והעביר
 ישראל בתוכו כי לעולם חסדו: ונער פרעה וחילו טו
 בים־סוף כי לעולם חסדו: למוליך עמו במדבר כי
 לעולם חסדו: למכה מלכים גדלים כי לעולם חסדו:

PSALMUS
 CXXXVI.
 Ad cele-
 brandum
 Dominum
 hortatur,
 ejusque elo-
 gia et ope-
 ra recenset.

PSALM CXXXVI. CXXXVII. CXXXVIII. CXXXIX.

¹⁸ And he shall slay,—powerful, because for ever his mercy. ¹⁹ For Sihon, king of the Amorites, because for ever his mercy. ²⁰ And for Og the king of Bashan, because for ever his mercy. ²¹ And has given their land : for heritage, because for ever his mercy. ²² An heritage ; to Israel his servant, because for ever his mercy. ²³ Who, in our dejection, mindful for us, because for ever his mercy. ²⁴ And shall defend us from our enèemies, because for ever his mercy. ²⁵ He has given bread for all flesh, because for ever his mercy. ²⁶ Praise for the God of the heavens, because for ever his mercy.

PSALM CXXXVII.

¹ Upon the rivers ; of Babel there we have sat, even we have wept when—remembered Zion. ² Upon the willows in the middle of it, we have suspended our harps. ³ For there our seizers have asked us the words of a sòng, and our wasters, joy ; sing for us a sòng of Zion. ⁴ How shall we sing the sòng of Jehovah in a land ; strange ? ⁵ If I shall forget thee, O Jerusalem, my right hand ; shall forget. ⁶ My tongue : shall adhere to my palate, if I shall not remember thee, if I shall not raise Jerusalem upon the head of my joy ; ⁷ O Jehovah, remember for the sons of Edom, the day of Jerusalem,—who said, raze it, raze it, to the foundation in it. ⁸ The daughter ; of Babel destroyed, O the—blessedness who shall recompence for thee thy recompence, which thou hast recompenced for us. ⁹ O the—blessedness who shall take and dissipate thy little ones to the rock.

PSALM CXXXVIII.

¹ For David, I will praise thee with my whole heart, presence of the gods I will strike the lyre for thee. ² I will bend myself to the temple of thy holiness, and I will celebrate thy name, for thy mercy, and for thy truth ; for thou hast magnified above all thy name and thy word ; ³ In the day I have called, and thou wilt hear me, thou wilt strengthen me in my soul : fortitude. ⁴ O Jehovah, all the kings of the earth shall praise thee, for they have heard the words of thy mouth. ⁵ And they—shall sing in the ways : of Jehovah, for great the glory of Jehovah. ⁶ For Jehovah high, and he shall behold the humble, and the proud he shall know from far. ⁷ If I shall walk in the middle of difficulty ; thou wilt revive me, against the wrath of mine enemies thou wilt send thy hand : and thy right hand ;—shall save me. ⁸ Jehovah shall perfect for me, Jehovah thy mercy for ever, the works of thy hands : thou wilt not leave.

PSALM CXXXIX.

¹ To the conqueror, for David, a song, Jehovah thou hast tried me, and wilt know me, ² Thou hast known my sitting and my rising, thou hast understood my thought,

PSALMI 136. 137. 138. 139. קלו קלח קלט

18 19 ויהרג מלכים אדירים כי לעולם חסדו : לסיחון מלך
 ב האמרי כי לעולם חסדו : ולעוג מלך הבשן כי לעולם
 21 22 חסדו : ונתן ארצם לנחלה כי לעולם חסדו : נחלה
 23 לישראל עבדו כי לעולם חסדו : שבשפלנו זכר לנו
 24 כי לעולם חסדו : ויפרקנו מצרינו כי לעולם חסדו :
 26 כה נתן לחם לכל־בשר כי לעולם חסדו : הודו לאל
 השמים כי לעולם חסדו : קלו

PSALMUS
 CXXXVII.
 Israëlita,
 in Babylo-
 niam adduc-
 ti, commemo-
 rant hoc
 dulcissimo
 carmine
 luctum et
 merorem
 suum; et
 iudicia Dei
 in filiam
 Babelis e-
 nunciant.

א על־נהרות בבל שם ישבנו גס־בכינו בזכרנו
 את־ציון : על־ערבים בתוכה תלינו כנורותינו : כי
 שם שאלונו שובינו דברי־שיר ותוללינו שמחה שירו
 לנו משיר ציון : איך נשיר את־שיר־יהוה על אדמת
 4 ה נכר : אם־אשכחך ירושלם תשכח ימיני : תדבק
 לשוני לחכי אם־לא אזכרכי אם־לא אעלה את־
 7 ירושלם על ראש שמחתי : זכר יהוה לבני אדום
 את יום ירושלם האמרים ערו ערו עד היסוד בה :
 8 בת־בבל השדודה אשרי שישלם־לך את־גמולך
 9 שגמלת לנו : אשרי שיאחז ונפץ את־עולליך אל־

PSALMUS
 CXXXVIII.
 Benignita-
 tem Dei er-
 ga sese de-
 prædicat,
 eamque
 semper se-
 se commemo-
 raturum
 profitetur.

א הסלע : קלח לדוד אודך בכל־לבי נגד
 2 אלהים אומרך : אשתחוה אל־היכל קדשך ואודה
 את־שמך על־חסדך ועל־אמתך כי־הגדלת על־כל־
 3 שמך אמרתך : ביום קראתי ותענני תרהבני בנפשי
 4 עז : יודוך יהוה כל־מלכי־ארץ כי־שמעו אמרי־פך :
 6 ה וישירו בדרכי יהוה כי גדול כבוד יהוה : כִּידם יהוה
 7 ושפל יראה וגבוה ממרחק יידע : אם־אלך בקרב
 צרה תחיני על אף איבי תשלח ידך ותושיעני ימינך :
 8 יהוה יגמר בעדי יהוה חסדך לעולם מעשי ידיך אל־

PSALMUS
 CXXXIX.
 Prædicat
 eleganti
 psalmo,

א תרף : קלט למנצה לדוד מזמור יהוה
 2 חקרתני ותדע : אתה ידעת שבתִי וקומי בנתה לרעי

PSALM CXXXIX. CXL.

from far. ³ My foot-path ; and my lying down, thou cōmpassest, and all my ways : thou art acquainted with. ⁴ For not any wōrd in my tongue, lo, O Jehovah, thou hast known it all. ⁵ Backwards and forwards thou hast environed me, and thou wilt place upon me thy hānd ; ⁶ Wonderful knowledge ; from me, it has been exalted ; I shall not be-able for it. ⁷ Whither shall I walk from thy spirit : and whither from thy-face shall I flee. ⁸ If I shall ascend the heavens, there thou, and I-shall make my couch, hell : behold thee. ⁹ I shall take the wings : of the morning, I shall abide in the extremity ; of the sea. ¹⁰ Even there thy hand : shall lead me, and thy right hand ; will hold me. ¹¹ And I have said, even the darkness shall swallow me, and the night has shone for me. ¹² Even the darkness-shall not be-dark from thee, and the night as the day-shall shine, as the darkness so the light ; ¹³ For thou hast possessed my reins ; thou wilt cover me in the womb ; of my mother ; ¹⁴ I will celebrate thee, upon that,-fearful ; I have been organized,-wonderful thy works, and my soul : hath known them very much. ¹⁵ My strength has not been hidden from thee, that I have been made in secret, I have been-curiously formed, in the lower parts ; of the earth : ¹⁶ My mass thine eyes have beheld, and upon thy book they all shall be-written, days, they shall be-formed, and not one among them. ¹⁷ And for me, O God, thy thoughts have been-precious, how the-chief of them have been-multiplied. ¹⁸ I shall count them before the sand, they shall be-multiplied, I-have arisen as yet with thee. ¹⁹ Since, O God, thou wilt destroy the wicked, and the men of-blood, depart from me. ²⁰ Who shall speak against thee for abomination ; thine enemies have been astonished for vanity. ²¹ O Jehovah, shall I not hate those-who-cause to hate thee, and when-they themselves rise against thee, I myself shall be-disgusted. ²² Perfection I have hated the haters, for enemies they have been for me. ²³ Explore me, O my God, and know my heart, try me and know my thoughts. ²⁴ And see if the way : of grief in me, and lead me in the way : of submission.

PSALM CXL.

¹ To the conqueror, a psalm for David. ² Rescue me, O Jehovah, from the man of evil, from the man of-violence thou wilt keep me. ³ Who have thought-evil ; in their heart, all the day they shall stir up wars ; ⁴ They have sharpened their tongue : as a serpent, the poison ; of the asp under their lips ; Selah. ⁵ Keep me, O Jehovah, from the hands . of the wicked, from the man of-violence thou wilt keep me, who have thought-to push away my feet : ⁶ The-proud have hidden a net for me, and cords, they have extended a net ; for the place : of the foot-path, nets they have placed for me, Selah. ⁷ I have said, for Jehovah my God, thou, O Jehovah,-listen to, the voice of my prayers. ⁸ Jehovah our Lord, the strength of my salvation ;

תהלים קלט קמ. 139. 140.

Dei providentiam, utque ipsi cuncta hominum, et dicta, et facta, et cogitata, sunt notissima.

מרחוק : ארחי ורבעי זרית וכל־דרכי הסכנתה : כי 4 9
 אין מלה בלשוני הן יהוה ידעת כלה : אחור וקדם ה
 צרתני ותשת עלי כפכה : פלא־ה דעת ממני נשגבה 6 פליאה קרי
 לא־אוכל לה : אנה אלך מרוחק ואנה מפניך אברה : 7
 אס־אסק שמים שם אתה ואציעה שאול הנך : אשׁא 8 9
 כנפ־שחר אשכנה באחרית ים : גס־שם ירך תנחני י
 ותאחזני ימינך : ואמר אך־חשך ישופני ולילה אור 11
 בעדני : גס־חשך לא־יחשיך כמך ולילה כיום ואור 12
 כחשיכה כאורה : כי־אתה קנית כליתי תסבני בבטן 13
 אמי : אודך על כי נוראות נפליתי נפלאים מעשיך 14
 ונפשי ידעת מאד : לא־נכחד עצמי כמך אשר־טו
 עשיתי בסתר רקמתי בתחתיות ארץ : גלמי ראו 16
 עיניך ועל־ספרך כלם יכתבו ימים יצרו ולא־אחד קרי
 בהם : ולי מה־יקרו רעך אל מה עצמו ראשיהם : 17
 אספרם מחול ירבון הקיצתי ועודי עמך : אס־תקטל 18 19
 אלוה רשע ואנשי דמים סורו מני : אשר ימרוך כ
 למזמה נשוא לשוא עריך : הלוא־משנאיך יהוה 21
 אשנא ובתקוממך אתקוטט : תכלית שנאה שנאתים 22
 לאויבים היו לי : חקרני אל ודע לבבי כחנני ודע 23
 שרעפי : וראה אס־דרך עצב־בי ונחני בדרך עולם : 24
 קמ למנצח מזמור לדוד : חלצני יהוה 2 א

PSALMUS C X L.

Fideles perpetuam sibi Dei curam et auxilium, contra continuos improborum insultus et insidias, adesse expectunt.

מאדם רע מאיש חמסים תנצרני : אשר חשבו רעות 3
 בלב כל־יום יגורו מלחמות : שננו לשונם כמור־נחש 4
 חמת עכשוב תחת שפתימו סלה : שמרני יהוה ה
 מודי רשע מאיש חמסים תנצרני אשר חשבו לדחות
 פעמי : טמנ־גאים פח לי וחבלים פרשו רשת ליד־ 6
 מעגל מקשים שתול־י סלה : אמרתי ליהוה אלי אתה 7
 האזנה יהוה קול תחנוני : יהוה אדני עז ישועתי 8

PSALM CXL. CXLI. CXLII.

thou hast cōvered for my head, in the day of the clashing of arms : ⁹ O Jehovah, thou wilt not grant the dēsires of the wicked, his thought thou wilt not encourage, shall they be-exalted, Selah. ¹⁰ The chief of those-who sūrround me, the perversity of their lips ; shall cōver them. ¹¹ Storms shall rōll upon them in fire : he-shall cause them to fall into pitfalls ; they shall not rise. ¹² The man of tongue : shall not be-established in the earth : the man of violence, evil shall come to him, for-precipitation ; ¹³ I have known, for Jehovah will perform the cause of the pōor, the judgment of the-needy. ¹⁴ Truly the-just shall give praise for thy name, the-upright shall dwell, thy face.

PSALM CXLII.

¹ A song for David, O Jehovah, I have called upon thee, hasten for me,—cause to hear my voice, when—I call to thee. ² Thou wilt establish my prāyer ; incense ; for thy-face, the gift of my hānds ; sacrifice ; evening. ³ Place, O Jehovah, a watch ; for my mōuth keep upon the door ; of my lips ; ⁴ Thou wilt not incline my heart to the word of evil ; oneself—to work the works ; with the wicked, the men—who work iniquity, and I shall not eat of their dainties. ⁵ The just shall strike me, mercy, and he-shall blame me, oil capital shall not brêak my head, for still my prayer ; in their-evil ; ⁶ Their judges have been cast in places : rocky, they shall hear my words, for they have been pleasant. ⁷ As cleaving and cutting in the earth : our bones : have been dispersed for the mōuth of the grave : ⁸ For to thee, Jehovah O Lord, my eyes . in thee I have hōped, thou wilt not pōur out my soul : ⁹ Keep me from the hands : of the snāre they have stretched for me, and from the nêts of those-who work iniquity. ¹⁰ In his nets the-wicked shall fāll, I alone whilst I shall escape.

PSALM CXLII.

¹ Understand for David when—he has bēen in the cave ; a prayer ; ² My voice to Jehovah I will call, my voice to Jehovah I will pray. ³ I will pour for his face my mēditation, my distress ; in his presence I-will dēclare. ⁴ When-my spirit : itself in me shall fail, thou hast known my foot-path ; in the way ; which I shall walk they have hidden a nēt for me.—⁵ Lōok to the right ; and behold, and not for me,—causing to knōw, refuge has perished from me, none seeking for my soul : ⁶ I have cried to thee, O Jehovah, I have said thou my hōpe, my portion in the land : of the-living ;—⁷ Attend to my crŷ ; for I have been-ēxhausted very much, —rēscue me from those-who persecute me, for they have been-strong before me,—⁸ Léad forth from prison my soul :—to práise thy name, in the-just shall inclose, for,

קמ קמא קמב. PSALMI 140. 141. 142.

9 סכותה לראשי ביום נשק: אל-תתן יהוה מאויי רשע
 י זממו אל-תפק ירומו סלה: ראש מסבי עמל שפתימו
 11 יכסומו: ימיו עליהם גחלים באש יפלם במהמרות
 12 בליקומו: איש לשון בלי-כון בארץ איש-חמם רע
 13 יצודנו למדחפת: ידעת כי-יעשה יהוה דין עני
 14 משפט אבנים: אך צדיקים יודו לשמך ישבו
 א ישרים את-פניך: קמא מזמור לדוד
 יהוה קראתיך חושה לי האזינה קולי בקראי-לך:
 2 תכון תפלתי קטרת לפניך משאת כפי מנחת-ערב:
 3 שירתה יהוה שמרה לפי נצרה על-דל שפתי:
 4 אל-תט לבי לדבר רע להתעולל על-לולת כ"א עלילות
 ברשע את-אישים פעליו-און ובל-אלחם במנעמיהם:
 ה והלמני צדיק חסד ויוכיחני שמן ראש אל-יני ראשי
 6 כי-עוד ותפלתי ברעותיהם: נשמטו בידי-סלע
 7 שפטיהם ושמעו אמרו כי נעמו: כמו פלח ובקע
 8 בארץ נפזרו עצמינו לפי שאול: כי אלוך יהוה
 9 אדני עיני בכה חסיתי אל-תער נפשי: שמרני מידי
 י פח יקשו לי ומקשות פעלי און: יפלו במכמרו
 א רשעים יחד אנכי עד-אעבור: קמב משכיל
 2 לדוד בהיותו במערה תפלה: קולי אלי-הוה אזעק
 3 קולי אלי-הוה אתה-נן: אשפך לפניו שוחי צרתי
 4 לפניו אגיד: בהתעטף עלי רוחי ואתה ידעת
 ה נתיבתי בארחיו אהלך טמנו פח לי: הביט ימין וראה
 ואין-לי מכיר אבד מנום ממני אין דורש לנפשי:
 6 זעקתי אלוך יהוה אמרתי אתה מחסי חלקי בארץ
 7 החיים: הקשיבה אל-רנתי כי-דלורתי מאד
 8 הצילני מרדפי כי אמצו ממני: הוציאה ממסגר
 נפשי להודות את-שמך כי יכתרו צדיקים כי

יכסימו קרי
 ימוטו קרי
 כ"א יפילם

PSALMUS
 C X L I.

Continen-
 tur et hoc
 psalmo vota
 et gemitus
 piorum, in
 vario rerum
 statu.

PSALMUS
 C X L I I.
 Oratio Da-
 vidis, Cum
 in specum
 sese abdi-
 disse, fu-
 giens Sau-
 lem.

PSALM CXLII. CXLIII. CXLIV.

thou wilt recompense upon me.

PSALM CXLIII.

¹ A psalm for David, O Jehovah, hear my prayer;—listen to my intreaty; in thy faithfulness; hear me in thy righteousness; ² And thou wilt not come into judgment, thy servant, for all living shall not justify for thy—face. ³ For the enemy has pursued my soul: he hath trampled my life; for the earth: he—has made me to dwell in obscure places, as the—dead long ago. ⁴ My spirit: in me will itself fail, my heart within me shall itself be—dēsolate. ⁵ I have remembered the days from the beginning, I have mēditated in all thy work, in the work; of thy hand: I will meditate. ⁶ I have expanded my hands: to thee, my soul: as a land: thirsty; for thee, Selah. ⁷ Quickly answer me, O Jehovah, my spirit: has failed, thou wilt not hide thy face from me, and I have been likened with those—who descend the pit.—⁸ Cause me to hear in the morning thy mercy, for in thee I have hoped,—cause me to know the way: which I shall gó, for to thee I have lifted my soul:—⁹ Rēscue me from my enemies, O Jehovah, to thee I have cōncealed. ¹⁰ Teach me—to pērfom thy will; for thou, my God, thy spirit: good; thou wilt lēad me in the land: of rectitude. ¹¹ For the sake of thy name, O Jehovah, thou wilt rēvive me, in thy righteousness; thou—wilt lēad me from difficulty; my soul: ¹² And in thy mercy thou wilt disperse my enemies, and thou—hast destroyed all the enemies of my soul: for I thy servant.

PSALM CXLIV.

¹ For David, blessed Jehovah, my rock, who—causing to teach my hands: for battle, and my fingers; for war; ² My mercy, my tower; my elevation, my deliverer for me, my shield, and in him I have hōped, who has subdued the people: under me. ³ Jehovah, what is man, and thou wilt know him, the son of man, and thou wilt think upon him. ⁴ Man for vanity, like his days as a shādw passing. ⁵ Jehovah, bēnd the heavens and thou wilt dēscend, tōuch the mountains and they shall smoke. ⁶ Enlighten lightning, and thou—wilt scātter them, send thine ārrows, and thou wilt disturb them. ⁷ Send thy hand: from high rēdeem me, and —rēscue me from waters—many, from the hand: of the sons of the stranger. ⁸ That their mouth has spoken a lie, and their right hand; a right hand; of falsehood. ⁹ O God, a new sōng I will sing for thee, with the harp, a decachord, I will sing for thee. ¹⁰ Who—has given sālvation; for kings, who has redeemed David his servant from the sword; of evil; ¹¹ Redeem me—rescue me from the hand: of the sons of the stranger, that their mōuth has spoken a lie, and their right hand; a right hand; of falsehood. ¹² That our sons as plants which increase in their youth; our daughters; as cōrner stones;—cut;

תגמל עלי : קמג כזמור לדוד א
 יהוה שמע תפלתי האזינה אל-תחנוני באמנתך
 ענני בצדקתך : ואל-תבוא במשפט את-עבדך כי לא-
 יצדק לפניך כל-חי : כירדף אויב נפשי דכא-
 לארץ חיתי הושיבני במחשכים כמתי עולם :
 ותתעטף עלי רוחי בתוכי וישתומם לבי : זכרתי ימים 4 ה
 מקדם הגיתי בכל-פעלך במעשה ידיך אשוחח :
 פרשתי ידי אליך נפשי כארץ-עיפה לך סלה : מהר 6
 ענני יהוה כלתה רוחי אל-תסתר פניך ממני
 ונמשלתי עס-יורדי בור : השמיעני בבקר חסדך כי-
 כך בטחתי הודיעני דרך-יו אלך כי-אלך נשאתי
 נפשי : הצילני מאיבי יהוה אליך כסיתי : למדני 9 י
 לעשות רצונך כי-אתה אלוהי רוחך טובה תנחני
 בארץ מישור : למען-שמך יהוה תחני בצדקתך 11 נ"א תחני
 תוציא מצרה נפשי : ובחסדך תצמית איבי והאבדת 12
 כל-צירי נפשי כי אני עבדך : קמד כזמור לדוד א
 ברוך יהוה צורי המלמד ידי לקרב אצבעותי
 למלחמה : חסדי ומצודתי משגבי ומפלט-לי מגני 2
 ובו חסיתי הרדד עמי תחתי : יהוה מה-אדם ותדעהו 3
 בן-אנוש ותחשבהו : אדם להבל דמה ימיו כצל עובר : 4
 יהוה הטי-שמך ותרד גע בהרים ויעשנו : ברוך ברוך 6 ה
 ותפוצם שלח חציו ותהמם : שלח ידיך ממרום פצני 7
 והצילני ממים רבים מיד בני נכר : אשר פיהם דבר-שוא 8
 וימינם ימין שקר : אלהים שיר חדש אשירה לך בנבל 9
 עשור אומרה-לך : הנותן תשועה למלכים הפוצה י
 את-דוד עבדו מחרב רעה : פצני והצילני מיד בני-נכר 11
 אשר פיהם דבר-שוא וימינם ימין שקר : אשר בנינו 12
 כנטעים מגדלים בנעוריהם בנותינו כזוית מחטבות

PSALMUS
CXLIH.

Oratio, ex-
primens af-
fectum et
luctum ani-
mi, expecta-
tione gra-
tie Dei
penē sati-
scentis,
ejusque o-
pem contra
improbo-
rum perse-
cutionem
efflagitan-
tis.

נ"א כמתי

נ"א תחני

PSALMUS
CXLIIV.

Gratias ag-
git Deo, cu-
jus auxilio
hostes bel-
lo supera-
verat: ejus-
que curā
ac provi-
dentia, et
scse, et po-
pulum su-
um, com-
mendat.

PSALM CXLIV. CLXV. CXLVI.

the form ; of a palace. ¹³ Our garners ;—full ;—prôducing from foôd to foôd, our flocks : producing thousands : myriads ; in our streets ; ¹⁴ Our cattle loaded, no rupture, and none shall go forth, and no noise ; in our streets ; ¹⁵ O the—blessedness of that people : which so for it, O the—blessedness of that people : whose God Jehovah.

PSALM CXLV.

¹ Praise ; for David, I will exalt thee, O my God, the King, and I will bless thy name for ever and ever. ² In every day I will bless thee, and I will praise thy name for ever and ever. ³ Great Jehovah, praised very much, and his greatness ; no investigation. ⁴ Generation to generation will praise thy works, and thy—power ; they—will déclare. ⁵ The honour of the glory of thy magnificence, and I shall spêak of thy—wonderful things ; ⁶ And the strength of thy—térrible things ; they shall declare, and thy—greatness ; I will tell. ⁷ The remembrance of the mûltitude of thy goodness they—shall utter, and thy righteousness ; they shall declare. ⁸ Kind and merciful Jehovah, slow of—wrath, and great of mercy. ⁹ Jehovah good for all, and his mercies upon all his wôrks. ¹⁰ O Jehovah, all thy works shall praise thee, and thy saints shall bless thee. ¹¹ The glory of thy—kingdom ; they shall declare, and thy strength ; they shall tell.—¹² To make knówn to the sons of men, his strength ; and the glory of the splendour of his—kingdom ; ¹³ Thy—kingdom ; a—kingdom ; of all ages, and thy rule ; in every gèneration and gèneration. ¹⁴ Jehovah has been a support for all—who fall, and he has raised up for all—who are bowed down. ¹⁵ The eyes : of all shall wait upon thee, and thou hast given for them their food, in his time : ¹⁶ Thou hast opened thy hand : and—causing to satisfy for every living, plêasure. ¹⁷ Just Jehovah in all his ways : and merciful in all his wôrks. ¹⁸ Jehovah near for all—who call upon him, for all who shall call upon him in truth ; ¹⁹ The will of those—who fear him he shall perform, and their cry ; he shall hear, and he—will save them. ²⁰ Jehovah has kept all—who love him, and all the—wicked he shall destroy. ²¹ The praise ; of Jehovah my mōuth shall speak, and all flesh shall bless his holy name for ever and ever.

PSALM CXLVI.

¹ Hallelujah, O my soul : praise Jehovah. ² I shall praise Jehovah in my life, I shall strike the lyre for Jehovah in my time. ³ Thou wilt not trust in princes, in the son of Adam, who not for him sâlvation ; ⁴ His spirit : shall gó forth, he shall return to his earth ; in that day his thoughts ; have perished. ⁵ O the—blessedness in his help, whose the God of Jacob, his hope upon,

קמד כמה קמו. PSALMI 144. 145. 146.

13 תבנית היכל : מזוינו מלאים מפיקים מזן אל-זן צאוננו
 14 מאליפות מרכבות בחוצותינו : אלופינו מסבלים אין
 טו פרץ ואין יוצאת ואין צוהה ברחבתינו : אשרי העם
 שככה לו אשרי העם שיהיה אלהיו : כמה

PSALMUS
CXLV.

Gloria et
Regnum
Dei per uni-
versam ter-
ram, jam
esse diffun-
dens, cele-
bratur: e-
jusque mise-
ricordia et
gratia mul-
tis exponi-
tur.

א תהלה לדוד ארוממך אלוהי המלך ואברכה
 2 שמך לעולם ועד : בכל-יום אברךך ואהללה
 3 שמך לעולם ועד : גדול יהוה ומהלל מאד ולגדלתו
 4 אין חקר : דור לדור ישבח מעשיך וגבורתך יגידו :
 6 ה הדר כבוד הודך ודברי נפלאתך אשיחה : ועזו
 7 נוראותך יאמרו וגדלותך אספרנה : זכר רב-טובך
 8 יביעו וצדקתך ירננו : חנון ורחום יהוה ארך אפים
 9 וגדול חסד : טוב-יהוה לכל ורחמיו על-כל-מעשיו :
 11 י יודוך יהוה כל-מעשיך וחסידיך יברכוכה : כבוד
 12 מלכותך יאמרו וגבורתך ידברו : להודיע לבני האדם
 13 גבורתיו וכבוד הדר מלכותו : מלכותך מלכות כל-
 14 עלמים וממשלתך בכל-דור ודר : סומך יהוה לכל-
 טו הנפלים וזוקף לכל-הכפופים : עיני-כל אליך ישברו
 16 ואתה נותן-להם את-אכלם בעתו : פותח את-ידיך
 17 ומשביע לכל-חי רצון : צדיק יהוה בכל-דרכיו וחסיד
 18 בכל-מעשיו : קרוב יהוה לכל-קראיו לכל אשר
 19 יקראהו באמת : רצון-יראיו יעשה ואת-שועתם ישמע
 כ ויושיעם : שומר יהוה את-כל-אהביו ואת כל-
 21 הרשעים ישמיד : תהלת יהוה ידבר-פי ויברך כל-
 בשר שם קדשו לעולם ועד : קמו

PSALMUS
CXLV I.

Prædicat
justitiam et
misericor-
diam Dei,
ejusque reg-
num cum
principatu
hominum
componit.

2 א הללו יה הללי נפשי את-יהוה : אהללה יהוה בחיי
 3 אומרה לאלהי בעודי : אל-תבטחו בנדיבים בנן-אדם
 4 שאין לו תשועה : תצא רוחו ישב לאדמתו ביום ההוא
 ה אבדו עשתנתיו : אשרי שאל יעקב בעזרו שברו על-

PSALM CXLVI. CXLVII. CXLVIII.

Jehovah his God. ⁶ He hath made the heavens and the earth : the sea and all which in them, who hath kept truth ; for ever. ⁷ He executed judgment for the-oppressed, he hath given bread for the-hungry, Jehovah-causing to loose the-bound. ⁸ Jehovah has illuminated the-blind, Jehovah has raised up the-bended down, Jehovah has loved the-just. ⁹ Jehovah has kept the-strânger, the orphan, and the widow ; he will support, and the way of the-wicked he will subvert. ¹⁰ Jehovah shall reign for ever, thy God, O Zion, for génération and génération. Hallelujah.

PSALM CXLVII.

¹ Praise-Jah, for good to praise our God, for pleasant, præise ; comely ; ² Jehovah has built Jerusalem, the-outcast of Israel he shall assemble. ³ Who has cured for the-broken of heart, and-causing to bind up their pains ; ⁴ He has numbered a number for the stars, for all these he shall call names. ⁵ Our Lord great, and mûch of strêngth, for his understanding ; not a number. ⁶ Jehovah-causing to lift the-hûmble,-causing to depress the-wicked to the earth : ⁷ Sing for Jehovah with præise ; sing to our God with the harp. ⁸ Who-causing to cover the heavens with clôuds, who-causing to prêpare for the earth : rain, who-causing to germinate the mountains, grass. ⁹ Giving for the beast : his food ; for the sons of the raven that shall call. ¹⁰ Not in the strength ; of the horse he shall delight, not in the legs ; of a man he shall be-delighted. ¹¹ Jehovah loving those-who fear him, who-causing to hope for his mercy. ¹² O Jerusalem, praise Jehovah, praise thy God, O Zion. ¹³ For he hath strengthened the bars of thy gates, he has blessed thy sons in the middle of thee. ¹⁴ Who has plâced thy bound peace, the fat of cõrn ; he shall satisfy thee. ¹⁵ Who hath sent his word, the earth : time quickly his word shall run. ¹⁶ Who has given snow as wool, hoar frost as ashes he shall scatter.-¹⁷ Causing to send his ice as morsels, for the face of his cõld ; who shall stand. ¹⁸ He shall send his word, and he shall mēlt them, he shall cause to blòw his wind : the waters shall flòw.-¹⁹ Causing to dèclare his words to Jacob, his stâtutes and judgments for Israel. ²⁰ He hath not done so for every nation, and judgments they have not known them. Hallelujah.

PSALM CXLVIII.

¹ Hallelujah, praise Jehovah from the heavens, praise him on-high. ² Praise him all ye his angels, praise him all his army. ³ Praise him sun and moon, praise him all ye stars of light. ⁴ Praise him ye heavens of heavens, and waters upon the heavens. ⁵ They shall praise the name of Jehovah, for he hath commanded, and they have been created.

תהלים קמו קמז קמח. 146. 147. 148.

- יהוה אלהיו : עשה שמים וארץ את־הים ואת־כל־
 אשר־בם השמר אמת לעולם : עשה משפט
 לעשוקים נתן לחם לרעבים יהוה מתיר אסורים : יהוה
 פקח עורים יהוה זקף כפופים יהוה אהב צדיקים :
 ידוהו שמר את־גרים יתום ואלמנה יעודד ודרך
 רשעים יעות : ומלך יהוה לעולם אלהיך ציון לדר ודרי
 הללויה : קמו הללו יה כי־טוב זמרה אלהינו כי־א
 נעים נאווה תהלה : בונה ירושלם יהוה נדחי ישראל
 יכנס : הרופא לשבורי לב ומחבש לעצבותם : כונה
 מספר לכוכבים לכלם שמות יקרא : גדול אדנינו ורב־ה
 כח לתבונתו אין מספר : מעודד עניים יהוה משפיל
 רשעים עדי־ארץ : ענו ליהוה בתודה זמרו לאלהינו
 בכנור : המכסה שמים בעבים המכין לארץ כטר
 המצמית הרים חציר : נותן לבהמה לחמה לבני ערב
 אשר יקראו : לא בגבורת הסוס יחפץ לא בשוקי האי־ש
 ירצה : רוצה יהוה את־יראיו את־המיחלים לחסדו :
 שבחי ירושלם את־יהוה הללו אלהיך ציון : כי־חזק
 בריחי שעריך ברך בניך בקרבך : השם־גבולך שלום
 חלב חטים ישביעך : השלח אמתו ארץ עד־מהרה טו
 ירוץ דברו : הנתן שלג כצמר כפור כאפר יפור : משליך
 קרחו כפתים לפני קרתו מי יעמד : ישלח דברו וימסם
 ישב רוחו וילוימים : מגיד דברו ליעקב חקיו ומשפטיו
 לישראל : לא־עשה כן לכל־גוי ומשפטים בלי־דעום כ
 הללויה : קמח הללו יה הללו את־יהוה מן־א
 השמים הללוהו במרומים : הללוהו כל־מלאכיו
 הללוהו כל־צבאו* : הללוהו שמש וירח הללוהו כל־
 כוכבי אור : הללוהו שמי השמים והמים אשר מעל
 השמים : יהללו את־שם יהוה כי הוא צוה ונבראו : ה

PSALMUS
CXLVII.

Ad laudes
Dei fideles
excitantur :
ejusque rei
argumenta
proponuntur, reduc-
tio Israël in fines pa-
trios, ejus
benignitas
singularis
erga hanc
gentem, at-
que alia pro-
videntiae
opera.

PSALMUS
CXLVIII.

Omnes
creaturas,
summas,
imas, ipsas-
que res in-
animas, ad
prædican-
das Dei
laudes,
exhortatur.

כ"א
אדונינו

צבאות
קרי

PSALM CXLVIII. CXLIX. CL.

⁶ And he-shall make them to stand for a time, for ever, a stātute he has given, and it shall not pass. ⁷ Praise Jehovah from the earth : dragons and all deeps : ⁸ Fire : and hail, snow and vapour, the wind : of a storm ; performing his word. ⁹ Mountains and all hills ; the tree of frūit, and all cedars. ¹⁰ Beast ; and all cattle : reptile and fowl : of the wing : ¹¹ Kings of the earth : and all-people, princes, and all judges of the earth : ¹² Young men, and even virgins ; old men, with the -young. ¹³ They shall praise the name of Jehovah, for his name has been exalted, for alone his praise upon the earth : and heavens. ¹⁴ And he shall raise the horn : for his people : praise ; for all his-chosen, for the sons of Israel, a people : near him. Hallelujah.

PSALM CXLIX.

¹ Hallelujah, sōng for Jehovah, a new sōng, praise ; in the assembly of the-chosen. ² Israel shall rejoice in his māker, and the sons of Zion-shall be-glād in their king. ³ They shall praise his name in the dance, with the tābret and harp they shall sing for him. ⁴ For Jehovah has been-kindly affected to his people : he shall adorn the-hūmble with salvation ; ⁵ His-merciful shall exult in giory, they shall exult upon their couches. ⁶ The praises of God in their thrōat, and a sword ; of many ēdges, in their hand : ⁷ To make vengeance ; in the nations, rebukes ; among the people. ⁸ To bind their kings with chains, and their nobles with fetters of iron. ⁹ To pērfurm against them the judgment written, this honour for all his-merciful. Hallelujah.

PSALM CL.

¹ Hallelujah, praise God in his holiness, praise him in the firmament of his strēngth. ² Praise him in his-strength ; praise him according-to the mūltitude of his greatness. ³ Praise him with the noise of the trumpet, praise him with the nebel and the harp. ⁴ Praise him with the tīmbrel and flute, praise him with the stringed instruments and the organ. ⁵ Praise him with cymbals of sound, praise him with cymbals of the jubilee ; ⁶ Every spirit ; shall praise Jah, hallelujah, strong.

קמח קמט קנ. PSALMI 148. 149. 150.

6 7 ויעמידם לעד לעולם חק־נתן ולא יעבור : הללו את־
 8 יהוה מן־הארץ תנינים וכל־תהמות : איש וברד שלג
 9 וקיטור רוח סערה עשה דברו : ההרים וכל־גבעות עין
 י פרי וכל־ארום : החיה וכל־בהמה רמש וצפור כנף :
 11 מלכי־ארץ וכל־לאמים שרים וכל־שפטו ארץ :
 12 13 בחורים וגם־בתולת זקנים עס־נערים : יהללו את־
 שם יהוה כ־נשגב שמו לבדו הודו על־ארץ ושמים :
 14 וירם קרן לעמו תהלה לכל־חסידיו לבני ישראל
 א עם קרבו הללו־יה : קמט הללו יה שירו
 2 ליהודה שיר חדש תהלתו בקהל חסידים : ישבח
 3 ישראל בעשיו בני־ציון יגילו במלכם : יהללו שמו
 4 במחול בתף וכנור וזמרו־לו : כ־רוצה יהוה
 ה בעמו יפאר ענוים בישועה : יעלו חסידים
 6 בכבוד ירננו על־משכבותם : רוממות אל
 7 בגרונם וחרב פיפיות בידם : לעשות נקמה בגוים
 8 תוכחות בלאמים : לאסר מלכיהם בזקים
 9 ונכבדיהם בכבלי ברזל : לעשות בהם משפט כתוב
 קנ
 א הללו יה הללו־אל בקדשו הללוהו ברקיע
 2 3 עזו : הללוהו בגבורתיו הללוהו כרב גדלו : הללוהו
 4 בתקע שופר הללוהו בנבל וכנור : הללוהו בתף
 ה ומחול הללוהו במנים ועגב : הללוהו בצלצלי־שמע
 6 הללוהו בצלצלי תרועה : כל הנשמה תהלל יה
 הללו־יה :

תם תהלים

PSALMUS
 CXLIX.
 Zion latari
 et exultare
 jubetur in
 Deo Rege
 ac Libera-
 tore suo.

PSALMUS
 CL.
 Hoc hymno
 Psalmorum
 liber clau-
 ditur, sin-
 gulisque
 propemo-
 dum verbis
 omnes ad
 laudes Dei
 dicendas
 excitantur.

